

*Somdet Phra Mahāsamana Chao
Krom Phrayā Vajirāṭṭānavarasa*

ORDINATION PROCEDURE

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ORDINATION PROCEDURE

AND

THE PRELIMINARY DUTIES OF A NEW BHIKKHU



MAHAMAKUTARAJAVIHARA
Kham Maha Mahila Academy
Bangkok, 1951

ORDINATION PRO

UPASAM



CONTENTS



CEDURE

PADĀVIDHĪ

Somdet Phra Mahā Samāṇa Chao
Krom Phrayā Vajirañāṇavarorasa.

MAHĀMAKUTARĀJAVIDYĀLAYA
King Mahā Makuta's Academy,
Bangkok 2532/1989

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Preface

The present work was compiled by H.R.H. the late Supreme Patriarch for standardizing the method of ordination and so making it easier for those who wished to be ordained. In the days when he was alive, over fifty years ago now (2516), there were Thai men and boys being ordained according to our ancient traditions but very few people from non-Buddhist countries had yet become interested enough in the practice of Dhamma to seek ordination. Now it is different. Every year sees an increase in the numbers of people, eastern and western, who though born in lands where the Dhamma-Vinaya is not widespread, yet come to Thailand to become bhikkhus and sāmaṇeras. There are revivals of the ancient Buddhist cultures in many countries which are now not predominantly Buddhist, such as Malaysia, Singapore, Indonesia, Bangladesh, Nepal and India. When many people in these lands wish to know what was the teaching and practice taught by Lord Buddha, some of them will wish to devote all their time to the Dhamma-Vinaya. Then we see knowledge of the Dhamma penetrating to many other countries where it had been unknown till quite recently. Because of this there are now many westerners who come to Thailand seeking ordination and training in the Buddhasāsana.

This book will be useful for all those who come from other countries intending to ordain as it gives the complete Ordination Procedure in Pāli (which has to be memorized) with English translations. As one of the standard books in the education of bhikkhus in Thailand, it may be useful also to students of the English language who can compare it with the Thai original. As the ordination procedure which is given here is common to both Dhammayuttika- and Mahā-nikāyas, with only small differences in procedure and wording, candidates for ordination will find it helpful in any Wat. Besides the translations there are plenty of explanatory passages. Its use extends beyond the time of ordination as it tells the new bhikkhu of his various duties and how these should be performed.

In this new edition, a section of photographs has been added because the book is often sent abroad for those who are interested. Some of the plates illustrate Pabbajjā (the Going-forth to become a sāmaṇera) and the Upasampadā (the Acceptance to become a bhikkhu), while others show correct and respectful behaviour. From words alone it is difficult to know what is meant by "joining the hands in the gesture of respect" (añjalikamma) or by, "the five-point prostration" (pañc'aṅgavandanā).

Also in this edition, the daily chanting, both morning and evening (as practised in Wat Bovoranives Vihāra), has been re-arranged to make it easier to use, with a few items added for the sake of completeness.

The first English edition of this book was published nine years ago. The translator, Mr. Siri Buddhasukh has thus rendered an invaluable service to many people from east and west who before and after ordination have used his pioneering work. He has agreed to the present revision of "Ordination Procedure....", this work being entrusted to Phra Khantipālo who has revised the English translations of the various Pāli passages and improved the English in the rest of the book. He is also responsible for inserting in this book some small parts from the Thai text which were not included in the original translation and for the helpful additions. The Foreword to this book by the late Venerable Author has been translated by Phra Mahā Vinai (Cittapunnño) and Sāmaṇera Suchart (Supunño), both of Wat Bovoranives. Phra Jotamano and Sāmaṇera Rocano have helped with the typing and made many useful suggestions for improvements. Khun Uab Sanasen has provided the drawing for the title page. The efforts of these and others who have helped are all greatly appreciated. It is hoped that their good kamma in connection with this will bring to them happiness according with their aspirations.

Somdet Phra Nāṇasaṃvara.

Director, Mahāmakutaṛājavidyālaya.*

5th of February, B.E. 2516

* Somdet Phra Nyāṇasaṃvara, The Supreme Patriarch of Thailand, B. E. 2532



Somdet Phra Mahāsamaṇa Chao Krom Phrayā Vajirañāṇavarorasa

The Life of Somdet Phra Mahāsamaṇa Chao Krom Phrayā Vajirañāṇavarorasa

One of the royal children of His Majesty King Mongkut, His Royal Highness Prince Vajirañāṇavarorasa, the tenth Saṅgharāja of the present Ratanakosin period, was born on the 12th of April B.E. 2402. It was said that at the time of his birth the clear blue sky became suddenly overcast and there burst forth a heavy rain which soon inundated the palace grounds. His royal father, taking this as a prophetic omen of cool and delight associated with his birth, named him Manussanāga, referring to an event that took place soon after Lord Buddha's Enlightenment. This was when He sat in the rain absorbed in an ecstatic contemplation of the reality of his Enlightenment. A Nāga King, impressed by the sight, came to offer protection by spreading his hood over the Buddha's head and coiling himself around the Buddha's body. The term Nāga besides meaning 'Serpent', also refers to an elephant, which is symbolic of strength and endurance and is one of the epithets of Lord Buddha and the Arahants.

Brought up as a royal prince, he was educated by the best teachers that could be found. Besides studying Thai and Pāli, he was among the first group of royal children who studied English under Mr. Francis John Patterson, a serious teacher who was strict in enforcing discipline as well as earnest in teaching English. But with his patience and intelligence, Prince Manussagnā together with Prince Diswara (or Prince Damrong, pioneer in the field of Thai history and archaeology), became the teacher's most favourite pupils. This English teacher had also been His Majesty's tutor for some time.

He entered the Saṅgha at the age of twenty and after this dedicated all his time and energy to studying the Pāli Canon until he was well versed in the Dhamma and was able to teach all grades of Pāli classes at that time. But it was long before he was appointed Saṅgharāja with full power and responsibility to manage Saṅgha affairs. After becoming Saṅgharāja he never wasted his time in seeking personal comfort or relaxation. On the contrary, he worked indefatigably to improve the level of knowledge and the standard of behaviour of bhikkhus at that time. There were not many bhikkhus who had a sound basis of knowledge or a reasonable faith consistent with the spirit of Buddhism. Buddhist education was then rather an individual affair, with each taking the subjects he liked in the way he pleased. Most were satisfied with what had been traditionally handed down and were practically unable to distinguish the special characteristics of Buddhism from other faiths. Thus in

many cases they preferred only the superficial aspect of the truth, with a consequent laxity in the Vinaya and ignorant distortion of the Dhamma. Even the way bhikkhus preached was haphazard and the language used was generally too old or too high to appeal intelligently to the ordinary mind. The examination procedure in Buddhist education was still conducted orally and individually, there being yet no written examination. This method, besides being a very tiring job both for the students and the examiners, was very slow and could not cope with the ever-growing number of students each year. Seeing this disadvantage he introduced the method of written examination, which saves time and yields more accurate results.

Apart from laying down several more courses of Buddhist study in the new style both for bhikkhus and laymen, his literary output was enormous. This included works of the most varied nature both in Pāli and Thai: text-books, sermons, translations, explanations and discussions or comments. Some of them were composed specially for bhikkhus, dealing with the subtle aspect of the truth, whereas others were prepared for laymen concerning the obvious aspect of the truth suitable to their immediate need and condition. As for those in the form of a commentary, there is a valuable work named, "The Entrance to the Vinaya". This is a set of three volumes, full of interesting facts concerning the Vinaya or Monastic Discipline based on documentary evidence with a detailed and enlightening discussion of each article of the Pāṭimokkha (Fundamental Rules), reflecting the author's extensive research, penetrating insight and a spirit of tolerance that cannot always be found combined in so great a personage.

All this, however, shows only his benevolent achievement in the field of Buddhist education. The products of his pioneering spirit and democratic character born of his discernment are by no means less significant. But with the space at our disposal it is practically impossible to mention in detail what he has done selflessly for the sake of the development of Buddhism in our country. Suffice it to say that the situation of Buddhism when he took leave of us was far different from the one when he took over. His legacy to us, in the form of a much improved method of administration within the Sangha and of hundreds of valuable books still loved today as they were in his time, is and shall be a living witness to his great life and work, with his name and memory for ever revered by the coming generations, as it is by the present one.

As a Saṅgharāja he willingly devoted his life to the progress of Buddhism and the welfare and happiness of the bhikkhus all over the land. As a bhikkhu he

regarded himself as a member of the Sangha who was allowed no special privilege as far as the Vinaya was concerned and who, in spite of his birth and authority, was friendly, accessible and informal to everyone. As a scholar no cost was ever spared by him to raise the standard of study and practice in our land. The compilation of hundreds of literary works, some of which were written at the expense of his own health, is plain evidence of his noble virtue.

Then came the time when his sojourn in this physical existence came to an end. This was on the 2nd of August B.E. 2464, when he realized that his death would soon take place. In fact he had known even before that time that his illness was to be his last. So he committed his body to doctor's care, never once making any complaint. But inside he was dwelling constantly in his mind on the essential Buddhist teaching of Impermanence, Dukkha and Ownerlessness. Thus, in spite of his sufferings and exhaustion he managed to keep his mind peaceful and indifferent to the condition of the coarse, physical body until his end, which he readily welcomed, in the same manner as his august father King Mongkut, with the following last words of his own:—

Saṅkhārā aniccā	Vipariṇāmadhammā
	Santati paṭibaddhā
Saṅkhārā dukkhā	Tam kutettha labbhā
Saṅkhārā anattā	Yathāpaccayam pavattanti.

Conditions (of mind and body) are unstable,
things sure to deteriorate,
bound about in continuity.

Conditions (of mind and body) are dukkha
what else could be expected of them?

Conditions (of mind and body) are ownerless
going on according to supporting factors.

—Siri Buddhasukh

Introduction

As the method of Pabbajjā (Going-forth) and Upasampadā (Acceptance) in our Southern School (that is, Theravāda) uses the original Magadha (Pāli) language, even for all the words used in Vinayakamma* and Kiccavatta** after one has been ordained, so one who does not know the Magadha language must memorize the words even though he does not know their meaning. Some people who have never memorized Pāli chanting and are not used to it remember only with difficulty so that they must have a text to use. Such texts have been frequently composed. The last text, the one which is in use now, was composed by Somdet Phra Saṅgharāja Pussadeva of Wat Rājapratisthasthitamahāsīmārāma. Later, Gaṇa Dhammayuttikanikāya have reformed some words and procedure for Pabbajjā and Upasampadā from the original text but they did not compose them newly. They used the original text so that this was not easy for beginners and learners.

At present H.R.H. Prince Prajādhīpoksakdidej Krommakhun Sukhodayadhammarāja is planning to ordain so this book will be composed to offer to him and will be for the use also of Gaṇa Dhammayuttika. In all the texts that we have already only the words for chanting are given and there is very little about the procedure as they have been arranged only for one who will be ordained. In this text I have arranged the words to be chanted and the explanations of the procedure both for one who is ordained and for the Upajjhāya (Preceptor) and the Ācariya (Teacher) as well, so that it can be used by everyone but because it is a brief text and not a treatise, I have not explained in great detail giving my own opinion.

Furthermore, the various kiccavatta which should be done after Upasampadā have been given (in the old texts) only as (Pāli) words for chanting so that new bhikkhus understand nothing of the reason for doing them. In this text I have explained just enough to give understanding of them as they are called collectively 'the preliminary duties of a new bhikkhu'. It should be understood that there are more preliminary duties for a new bhikkhu than those explained in this text. Those which are found in this text are only the procedures which have to be memorized in the Magadha language.

I have also translated the Magadha (words) for the Upajjhāya and Ācariya who do not know the Magadha language so that that they will know the meaning.

* See Vinayamukha (The Entrance to the Vinaya) II, Ch. XXI.

** See Vinayamukha (The Entrance to the Vinaya) II, Ch. XIV.

Those who will be, or who have been ordained and who want to know (the meaning) will also understand. But the words of the Morning Chanting have not been translated because of the hurry to finish this in time for use (by the Rains bhikkhus this year). In future if I have a chance I shall translate it.

In this text I have used more Magadha than is strictly necessary in such matters as the Recollection of using the Four Requisites*, and the words for the Development of the mind**. For these duties one needs to know more than the mere remembered words. But in the Magadha there are the accepted words which have been handed down from ancient times, this being the language that preserves the original meaning, while if we use only the Thai language perhaps the meaning will be distorted because the translators' knowledge may not be the same and due to their presumptions they may make mistakes. But if we use Magadha as the original even though a translation may change in meaning (with the changes in a spoken language), we can still find the original meaning. One who trains bhikkhus and sāmaṇeras should know how to teach them when newly ordained and not let them memorize more Magadha than is necessary, for it is better to use the time for learning Dhamma and Vinaya.

In the procedure for Pabbajjā and Upasampadā only the Magadha words should be chanted, not the translated version but both should be learnt together so that the meaning is known. I have used commas and full stops to indicate the pauses (in chanting).

I should like to give a little of my opinion here regarding the words for the Recollection of using the Four Requisites. The words, "Paṭisaṅkhā yoniso..... paṭisevāmi....." which are translated, "Properly considering the purpose..... I use it....."—I see that this is out of place and that it is not the way for recollection but rather that one should recollect, "Imaṃ cīvaraṃ paṭisevāmi yāvadeva sītassa paṭighātāya....." translated as, "I use this robe only for warding off the cold....." The two words "paṭisaṅkhā yoniso" come in the textual explanations of Bhojanamataññutā, meaning, 'knowing moderation in food'. In that passage the verb is used in the first person (in English this is the third person): "Idha bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti n'eva davāya...." translated as, "A bhikkhu in this (Sāsana) properly considering eats food, not playfully....." — these are words advising about this matter, they are fitting. In this (book) the verb in the third person is used

* Divided in this edition between Morning and Evening Chanting. See Ch. Six.

** In this edition, see Ch. Six (Suffusion with the Divine Abidings) and App. I.

(in English this is the first person): "Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi n'eva davāya....." translated as, "Properly considering the purpose of almsfood I use it, not playfully...." – these are the words used for recollection but they are not fitting. I understand that in the words for the recollection of the lodging (senāsana) there is a niggahita which should not be there, in "utuparissayavinodanam", because this word should connect with the next, like this: "utuparissayavinodanapaṭisallānārāmattham" which is translated, "for the purpose of removing the dangers from weather and for living in seclusion". May knowledgeable persons examine this matter.

I dedicate the efforts from compiling this book to my venerable Upajjhāya and to my venerable Ācariya, as well as to my Upajjhāyas and Ācariyas of old (who were the Teachers of my Teachers).

I am exceedingly grateful to my venerable Upajjhāya and venerable Ācariya who officiated at my upasampadā and who (later) advised me about Ordination Procedure. Also to Somdet Phra Saṅgharāja Pussadeva whose text for ordination procedure I have consulted while compiling this book.

Krom Vajirañānavarorasa.

Wat Bovoranives Vihāra.

Sunday, the 27th of May, B.E. 2460.

Chapter One

UPASAMPADĀ

There have been from ancient times until the present a number of persons who have preferred to instruct the people in the practice of Dhamma. According to their ideas such teaching would not be a waste of their lives, on the contrary it would be of great benefit to the people. Those who hold firmly to their ideals renounce their wealth, honour and individual happiness, and taking up the *brahmacariya* (chaste life) of one ordained, wander here and there in order to teach people, devoting their time for teaching their ideals to others. Having a large gathering of disciples, such people are called Teachers (*sāstā, satthā*) whose teachings, which are believed by many people and which are handed down through generations (from teacher to pupil), are called sects (*laddhi*) or religions (*sāsana*).

Our Teacher is one of those people. Although He was born in the Khattiya (noble warrior) class and became heir to the throne, being one who would receive the royal treasure and continue the royal line, still He was imbued with Great Compassion both innate and constant for all the people who He had the opportunity to benefit as they were under His control, yet He preferred instructing the people to reigning as king. He was not deterred from living a hard and chaste life. This preference was the cause for His renunciation. It was common for those who were ordained with such a purpose to decide either that they would join with others and help them, or that they would seek their own way. At first, Prince Siddhattha resolved to join others and therefore went to live in the two hermitages (of Ālāra Kālāma and Uddaka Rāmaputta) but He was not satisfied with these two sectarian teachers and later, He decided to seek His own way. Having done so, it was in the nature of things for Him to choose the way and then to decide by which method He should teach. Continuing His search He realized that moral purity is the root cause of all virtues. At first striving with energy and perseverance, He attained that purity when He taught that same way to the people.

To begin with, He taught those who had already gone forth and when they were convinced and asked to join with Him, He allowed them to be bhikkhus by saying, "*Ehi, bhikkhu, svākkhāto dhammo cara brahmacariyam sammā dukkhassa antakiriyāya*" "Come bhikkhu, well-expounded is the Dhamma, live the brahmacariya for the complete ending of dukkha".

Having said this, those aspirants were accepted and joined the Saṅgha. This ordination is called *Ehi-bhikkhu upasampadā* which means "the Acceptance

(by saying), Come bhikkhu!" At the time when there were many disciples or *sāvakas*, they were sent (by the Exalted Buddha) to various countries to propagate the Dhamma and when there were, as a consequence of this, many more aspirants for ordination, the *sāvakas* led them to the presence of the Exalted Buddha so that they might get permission to be bhikkhus according to the tradition established at first by Him. The Exalted Buddha realized the difficulties of both leaders and followers due to the rough and difficult paths. He allowed therefore, his *sāvakas* themselves to accept the aspirants but He changed the procedure so that it was no longer done by beckoning and gestures on His part but later aspirants had first to shave their heads and then to clad themselves in *kāsāya* robes (of ochre colour) as a mark of their condition. Then they had to utter the solemn words of going for Refuge to the Triple Gem while showing the proper gestures of respect. Having done this, the aspirant was accepted and joined the community as a bhikkhu. Hence, this form of ordination is called *Tisaraṇagamanūpasampadā*, meaning "the Acceptance by Going for Refuge to the Triple Gem". In those early times, soon after His Enlightenment, the method of receiving a person who wished to become a bhikkhu was accomplished by the individual, that is to say either by the Exalted Buddha, or by one of his *sāvakas*.

At the end of this period, the *Sāsana* increased very much, growth among followers comprising both bhikkhus and laity, men and women. With a view to establish a firm foundation for the Buddhasāsana and wishing to benefit the people the Exalted Buddha allowed the Saṅgha to be the authority for control of the community. 'Saṅgha' here, does not mean individual bhikkhus as understood by the common people (in Siam now) but has the meaning of many bhikkhus who assemble to carry out some duty, just as a quorum of some society's members are authorized to take action, this is called 'saṅgha'. The numbers of bhikkhus comprising a saṅgha is determined by their functions. Most functions require a saṅgha of four bhikkhus which is called *cātuvagga* (a group of four) but some functions need a saṅgha of five bhikkhus, some ten bhikkhus, while some require twenty. They are called respectively *pañcavagga*, *dasavagga*, *visativagga* (groups of five, ten, twenty). When we come to this stage, the upasampadā becomes one of the functions performed by a saṅgha. At that time Lord Buddha ceased to give ordination by himself and instructed his *sāvakas* also not to ordain (by the Going to the Three-Refuge-Upasampadā). He then allowed the saṅgha to give the kind of ordination called *ñatti-cātutthakamma-upasampadā* meaning that the bhikkhus assemble according to the number of members required for the function (to be done) in the place called the *sīmā* (a limited area with an established boundary) first announcing the motion regarding the acceptance of an aspirant to join the community and then obtaining the approval of all participating

bhikkhus. In a country where there were plenty of bhikkhus, which at the time meant the Middle Country (Gangetic Valley in India), ten bhikkhus were needed to accomplish the upasampadā. But in a country where bhikkhus were (or are) difficult to find, as in some remote places, only five bhikkhus were required. Upasampadā accomplished by the power of the saṅgha is the form practised to the present day.

Generally speaking there are three kinds of bhikkhus, namely those who were ordained by Lord Buddha Himself known as Ehibhikkhu-upasampadā, those who were ordained by His sāvakas being called Tisaraṇagamanūpasampadā and those given ordination by a saṅgha, called Ñatticatutthakamma-upasampadā. These three groups of bhikkhus had a common *saṁvāsa*, that is, they lived by the same code of discipline and were considered equal in all respects.

The method called *Tisaraṇagamanūpasampadā* which was discontinued for bhikkhus, was adopted for the ordination of young persons under twenty years old, which became the prescribed minimum age for a bhikkhu. The youths ordained in this way were called *sāmaṇera* who were given ordination by an individual bhikkhu who was senior, that is a *thera*. So with the coming into existence of the *sāmaṇera* there were two kinds of ordination, that of *upasampadā* to become a bhikkhu, and that of *pabbajjā* for a *sāmaṇera*. However, before a person can be ordained with the upasampadā, he must pass through the Going-forth or pabbajjā, this being the combination which has been practised until the present day.

Four Fulfilling Conditions

Now I shall explain the tradition of giving the upasampadā by the saṅgha, the rules and regulations for which can be summarized as follows:

- 1) The person who wishes for upasampadā must be male.
- 2) He must have reached the prescribed age of 20 years calculated from conception (this is fixed by carefully counting the time spent in the mother's womb as six lunar months).
- 3) He must not be defective as man, that is, a eunuch (or defective in other ways lacking limbs, or being deformed.).
- 4) He must never have committed very serious crimes including capital offences, for example, matricide, patricide, and so on.
- 5) He must never have committed any serious offence according to the Buddha-sāsana such as committing a *pārājika* offence when previously ordained as a bhikkhu. Or

although he had been a bhikkhu in the past yet he had wrong view and entered some other religion.

(These points will now be discussed in greater detail). If one has committed such serious offences or one is a woman, then such persons cannot receive upasampadā and their ordination would be known as *vatthuvipatti*, literally, defect of the material (i.e. the person to be ordained). If a saṅgha gives the upasampadā knowing or not knowing about such defects, the aspirant will not be a bhikkhu according to the rules (laid down by Lord Buddha). Whenever the saṅgha come to know of such defects, that person already 'ordained' must be expelled from the saṅgha. A person who is lacking such defects and who therefore does not run counter to any of the five points above is called *vatthu-sampatti* (perfection of material) and can be given upasampadā by the saṅgha. A person who although not at all defective in any of the five points above, should still be carefully examined by the saṅgha before giving upasampadā to avoid giving upasampadā to thieves, hooligans and others of bad repute punishable by the civil courts. Also to be avoided are persons having symbols tattooed on their bodies (as punishment in ancient times) according to the crimes committed, or having scars on their backs resulting from flogging (in the royal courts of old), or having deformed limbs or chronic diseases such that they cannot carry out duties of a bhikkhu, or persons with infectious diseases or those living under the protection of others such as parents, government officials, also bondsmen and debtors. The latter classes (from protection of parents to the end), when they are released from that custody can receive upasampadā. For instance, sons who are allowed by their parents, government officials granted permission by those in authority, bondsmen freed from their work, and debtors who have paid off their debts, are also to be allowed upasampadā. Though these persons are prohibited, yet they are not absolutely prohibited from upasampadā, as are the first group of persons. If the saṅgha unknowingly gives the upasampadā to this latter group their upasampadā remains valid and they are not to be expelled from the saṅgha.

When the saṅgha wants to give upasampadā, the full number of bhikkhus necessary must be convened, this being known as *parisa-sampatti* (perfection of the assembly). If there are less bhikkhus than the required number this is called *parisa-vipatti* (defect of the assembly) and upasampadā will be impossible.

Upasampadā is an activity in which all the bhikkhus together must take part. Within a boundary or *simā* in a place where there are more bhikkhus than the prescribed number, but they do not all come to take part in the upasampadā,

neither do they give their consent, the saṅgha which has been assembled although complete cannot give upasampadā. This is called *sīmā-vipatti* (defect of the boundary). Therefore, the saṅgha though complete as to numbers must assemble within a limited area when their upasampadā will be valid, this being known as *sīmā-sampatti* (perfection of the boundary).

Before the actual upasampadā there is a preliminary step which must be taken by the saṅgha. It must examine the qualifications of the aspirants (and to do so the saṅgha must agree to one or two *ācariya* or teachers for chanting the examination). The questions which the teacher or teachers ask the aspirants cover only a part of the defects. It is probable that the most serious questions have been selected (to be asked in the presence of the saṅgha), or perhaps in the early days there were only these considerations, the others (defects of a lesser nature) being added later. The aspirant requires one bhikkhu who will recommend him and bring him into the presence of the assembled saṅgha and this bhikkhu is called the *upajjhāya*. The upajjhāya must be an able and senior bhikkhu who can teach the new bhikkhu when he has been ordained, and must also examine the necessary requisites or *parikkhāra*, for example, the robes and bowl belonging to the aspirant. If they are not complete, it is the duty of the upajjhāya to provide them. The saṅgha must authorize one bhikkhu to question the aspirant regarding these requisites. This upasampadā must be given only to a person agreeing to it and must not be forced upon an unwilling person. It is a tradition that the applicant must first utter the words requesting the Going-forth. All these things to be done are called preliminary functions and should be completed before the motion and announcements. If these preliminary functions are lacking in any way, provided that they do not concern serious defects, the upasampadā is still valid but still it will not be in accordance with tradition.

When all the above perfections (*sampatti*) are complete, the time has arrived for announcing the acceptance of that aspirant into the community. It is the duty of the bhikkhu who is able and knowledgeable to make the announcement in the presence of the saṅgha. The announcement is made altogether four times, the first being the motion (*ñatti*) informing the saṅgha and asking for the acceptance of that aspirant. The following three announcements are called the *anusāvanā*, the words of consultation of the saṅgha to each other, during the recital of which any member of the saṅgha has the chance to speak. If any bhikkhu at this time should oppose the motion and announcements then that function will be spoilt but if all remain silent, their approval is understood. After that, the announcement of the saṅgha's

approval is made and the teacher (or teachers if both ācariyas are chanting) says that he will remember (this consent). In the announcement, the name of the aspirant that of the upajjhāya who is bringing the applicant to the saṅgha, as well as mention of saṅgha, must be uttered and must not be omitted, this being done fully, strictly and not the reverse. This is called *Kammavācā-sampatti* (the perfection of announcing the Act). As against this there is *Kammavācā-vipatti* which cannot be used (due to those defects in announcing the Act). The saṅgha who will give the upasampadā must be in accordance with these five sampatti and thereby the upasampadā will be carried out properly according to the rules laid down by the Exalted Buddha.

Summary of the Four Fulfilling Conditions

1. Vatthu-sampatti—of the material (i.e. personal qualities)
2. Parisa-sampatti—of the assembly
3. Simā-sampatti—of the boundary
4. Kammavācā-sampatti—of announcing the Act

The last may sometimes be divided into two thus making up a list of Five

Sampatti:

4. Natti-sampatti—of the motion
5. Anusāvana-sampatti—of the announcements.

Chapter Two

THE VINAYA

Due to the small number of bhikkhus at the beginning (of the Sāsana) rules and regulations for the control of the Saṅgha were not much needed. All the *sāvaka*s practised and followed the Teacher's way of conduct, knowing full well the teaching of the Exalted Buddha. When bhikkhus increased in numbers and were scattered here and there, then rules for their control became more necessary.

Men living in society cannot live as individuals without connection to others because men have different dispositions and strengths, the rough and the strong bullying the others so that the polite but weak people have no happiness, hence (living like this) society will be disordered. Therefore the king must establish laws preventing people from doing evil and punishing the guilty. Besides this, individual groups have established traditions and rules for themselves, as for instance the polite behaviour followed in a well-bred family. There must also be rules and regulations in the bhikkhu-community in order to prevent wrong behaviour and to instigate bhikkhus to behave properly. The Master has been established both in the position of the King of Dhamma (Dhammarāja) whose duty is to govern, and as the Father of Saṅgha (Saṅghapitā) who takes care of the bhikkhusaṅgha. He has carried out both these two duties, that is, as King of Dhamma he has established the rules and laws called *Buddhapaññatti* to prevent wrong behaviour and warn bhikkhus who would commit such offences of the penalties, and that in some cases these would be heavy and in some they would be light, just as the King issues decrees and laws. Secondly, the Master as Father of the Saṅgha has set up the traditions of good conduct which are called *Abhisamācāra* urging bhikkhus to behave properly, just as the revered father of a family who has trained his children to follow the traditions of their family.

Both *Buddhapaññatti* and *Abhisamācāra* are called *Vinaya* and this *Vinaya* is compared to the thread through a garland connecting together the flowers; in the same way *Vinaya* helps to establish firmly the bhikkhusaṅgha. Again, those who have been ordained come from high, middle and some from low-class families and are different in character and different in taste. If there was not a *Vinaya* to control them, or if they did not follow the *Vinaya*, they would be a bad community of bhikkhus and such would not be conducive to the arising of *saddhā* and *pasāda* (wise faith and serene clarity in other people). If they follow the *Vinaya* however, they would be a good community which is conducive to the arising in others of *saddhā* and *pasāda*, just as with different kinds of flowers piled upon a tray, though some

are fragrant and beautiful in form, they become unattractive because mixed together. But if those flowers are threaded together by a skilled worker, they become beautiful and even the plain flowers look nice, what to speak of the beautiful and fragrant blossoms. The Vinaya rules do indeed make bhikkhus beautiful.

The Root-cause of Paññatti

The Vinaya was not laid down before (some event necessitating a ruling but came into existence according to causes known as *nidāna* and *pakaraṇa* (both meaning origin-story). Whenever blameworthy conduct occurred through the wrongdoing of some bhikkhu, then the Exalted Buddha laid down the rule of training accordingly. For example, the proclamation issued by King Bimbisāra, who following royal tradition on the day of his coronation said: 'Grass, wood and water are given to samanas and brahmins by me'. This led Phra Dhaniya to understand that he might take royal timber to build his *kuṭī*, quoting this statement (as his authority to receive) a royal gift. When this had occurred, the Exalted Buddha laid down the training-rule of 'taking what is not given'. Even *abhisamācāra* have been laid down by this same method. When the rule of training has been established but somehow is unsuitable, that is, loosely formulated and thus unable to prevent the wrongdoing, the Exalted Buddha has further laid down a stricter rule. For example, first He laid down the rule against the destruction of human beings' lives but that rule did not cover prevention of those who would speak in praise of death or those who persuaded others to suicide. Therefore, He had to supplement the above rule with additions.

On other occasions, He laid down first a strict rule which later, (seeing the need for) leniency, He relaxed. For example, the Exalted Buddha laid down the rule upon one who speaks about states of superhuman attainment as though these are won by himself but which he has not experienced. This rule of training at first included in its scope those who understood that they had won to superhuman attainments but later the Exalted Buddha added the clause 'unless it was through over-estimation'. He did not withdraw rules of training which were already laid down being found to be unsuitable but supplemented them with *anupaññatti* (after-regulations), changing the original purpose so that perhaps it spoilt the original aim. For example, He laid down the rule of training that bhikkhus should not sleep in the same place as those without *upasampadā*. Since *sāmaṇeras* had no *kuṭī* (lodging) to live in, the Exalted Buddha relaxed the rule so that bhikkhus could sleep in the same place as non-upasampadā persons, but only for three nights. As a result, bhikkhus can sleep in the same place as householders, and so on. The rule first laid down by Lord Buddha is called the

mūlapaññatti (the root-regulation) while the supplement added later by Him is the *anupaññatti* (the auxillary regulation). Both of these together are known as *sikkhāpada*, the rule of training. Some training-rules have many *anupaññatti*, for example, that one governing 'eating in a group' meaning accepting an invitation to eat in a group (*gaṇa*) in which the names of the dishes to be served are mentioned. But leniency upon some occasions was allowed by the Exalted Buddha as in the times of sickness, when giving new robes, when making robes, when going on a journey, when embarking on a boat, in time of scarcity, or when at the invitation of *samaṇas*. When the original cause occurred upon which was laid down the rule of training, the Exalted Buddha convened a meeting of the *bhikkhus* and asked the original wrong-doer to tell the truth and then pointed out the disadvantage of wrong behaviour and the advantages of restraint and laid down the training-rule preventing *bhikkhus* from further wrongdoing, adding for those who infringed the rule, light or heavy penalties accordingly.

Āpatti (offences)

The action of transgressing the rules of training and the falling of the penalty (upon the guilty *bhikkhu*) is called *āpatti* which means 'reaching, attaining, committing.' The *āpatti* consist of three grades of penalties: the heavy offence (*garukāpatti*) which causes one committing it to fall from the state of *bhikkhuhood*; the middle (*majjhimāpatti*) causing the offender to live on probation, that is to practise in a certain way making it difficult for oneself; and the light offence (*lahukāpatti*) which causes the offender to confess in front of a *bhikkhu* (or *bhikkhus*) so that having carried out the prescribed discipline, he will be free from the offence. In another way of reckoning there are two grades of *āpatti*: *atekicchā* which are incurable offences that is the heavy *āpatti* (as *pārājika*-defeat), and *satekicchā*, or curable offences covering the middle and light *āpatti*. Again, according to categories, there are seven *āpattis*, viz., *pārājika* (heavy); *saṅghādisesa* (middle); *thullaccaya*, *pācittiya*, *pāṭidesanīya*, *dukkata*, and *dubbhāsita* (five grades of light offences).

Āpatti is not committed in the mind, that is, only thinking that 'I shall do this and that' is not called breaking the training-rules and is not known as trying to break the training-rules. Āpatti is committed through the body or by speech or sometimes it is together with intention, *sacittaka* but sometimes without mind, that is, when one does or speaks without intention, *acittaka*. For instance, an *āpatti* may be committed *through the body* as when a *bhikkhu* drinks intoxicants, even though he does not know it is an intoxicant yet he still breaks the rule. An *āpatti* is committed *by speech*, for example the *pācittiya* involved in teaching Dhamma by reciting together

with one not having upasampadā and though a bhikkhu is careful not to recite together with such a person still he commits an āpatti, whether it is by accident or not. Āpatti can be committed *both by body and mind* as when a bhikkhu commits a pārājika having stolen by himself. Āpatti is committed *by speech and mind* in the case of a bhikkhu who in speaking, orders another to steal. Accordingly, the direct root-causes for the arising of āpatti consist of four means: *body alone, speech alone, body and mind, speech and mind*. But in Pāli there are another two means: *body and speech together, body, speech and mind together*. So altogether there are six root-causes for the rising of āpatti. The explanation regarding the above Pāli is that body and speech are the root-cause of āpatti which is brought about either by body or by speech and mind but a proper example is not found. Thus I shall not give an example in this book. Body, speech and mind together are the root-cause of āpatti which is brought about either by body and mind or speech and mind, for example: a bhikkhu commits pārājika because he stole as mentioned above. The example of āpatti which has arisen through body and mind will be seen in the pārājika offence of committing sexual intercourse, while the āpatti arising through speech and mind may be illustrated by the dukkaṭa āpatti of teaching Dhamma to one who is not respectable and not ill. Therefore, in the *Atthakathā* the commentator classified the origin of āpatti into thirteen categories by counting the āpattis which have arisen through one and through many originations but I am sure that this is superfluous and unclear and so it will not be given here. Those who want to consult the detail of this may look in the book "*Pubbasikkhāvāṇṇanā*" of Phra Amarābhīrakkhita (Amara Gert).

By intention, āpatti can be divided into two groups, one arising through intention with intention *sacittaka*, while the other has origin without intention and is called *acittaka*. These two important categories should be remembered (by readers) for knowing types of āpatti. Regarding the last, it is rather severe to inflict a penalty upon one who commits an āpatti without intention but the civil law here provides a comparison. The court does punish persons who do wrong without intention because what is already done is also wrong doing. The way to determine when āpatti is *sacittaka* or *acittaka* will be seen in the meaning and word-sequence of individual training-rules, for example, in the section *Musāvāda-vagga*, (the first) of Pācittiya the third training-rule deals with slander spoken intentionally by a bhikkhu and is an example of *sacittaka*. In the training-rule on drinking wines and spirits (Pācittiya 51) it is pointed out that there is no mention of intention, so āpatti is *acittaka*. The terms 'purposely' *sañcicca*, or 'knowingly' *jāṇam*, are found in some training-rules and when these are broken this transgression must be classed as *sacittaka*.

An example of this is seen in the 77th Pācittiya on the subject of "provoking worry in a bhikkhu *purposely* (sañcicca) thinking: thus he will be uncomfortable even for a while." One other training-rule (Pācittiya 66) upon setting out on a journey *knowingly* (jāṇam) and by appointment with a caravan of thieves, may be taken as another example of sacittaka. In whichever training-rules these terms do not occur and the statement is not precise, the āpatti consequent upon breaking those training-rules is acittaka. We may see an example in the training-rule Pācittiya 67, 'arranging to go on the same journey with a woman even to go through one village' which as there is no mention of sañciccaṃ or jāṇam is acittaka. The conclusion accordingly is as follows: if there has been omission in the words of the training-rule from early times, or the reciting bhikkhu remembered wrongly in days before books, my conclusion might perhaps be wrong. This is the cause for the difficult determination of āpatti, whether they are sacittaka or acittaka.

Among society in general there are not only the *wrong-doings of commission* but also *those of omission*, as when a man is called up to serve in the army but he does not comply, so in the same way there are āpatti of omission. This is seen in Pācittiya 84 where a bhikkhu has seen that valuables (belonging to a layman) have been left behind in his *kuṭi*, *sālā* etc., but he does not keep them for the owner. The commentator keeping in mind this explanation gave full comments upon this but his remarks are superfluous. Those who wish to know should look in in the "*Pubbasisikkhāvāṇṇanā*".

Again, there is āpatti known as *lokavajja* (worldly faults), that is to say, the common people who are not bhikkhus can also commit such wrongs and the penalties will be borne by them also as when there is a case of stealing, killing human beings and even the lighter wrong-doings of striking, scolding, abusing and so forth. There are other āpatti which if common people do like actions, they will not be guilty and cannot be punished since the āpatti are peculiar to bhikkhus who have broken the Exalted Buddha's disciplinary code. Examples of this are seen in digging soil, eating at the 'wrong time' and so on. There will be no fault on the part of householders who do such things so that these special bhikkhu rules are called *paññattivajja*, (formulated faults). This explanation is my own understanding but in the Atthakathā on the Vinaya, the commentator said that lokavajja āpatti are those committed at the time when the wrong-doer has an unskilful state of mind (*akusalacitta*). An example of this may be seen in bhikkhus drinking wines and spirits with the knowledge that they are intoxicating. Āpatti which are *paññattivajja* are (in the Atthakathā) those committed when a bhikkhu has skilled states of mind (*kusalacitta*)

but the commentator did not give an example. However, a case of this may be seen when a bhikkhu plucks flowers (*Pācittiya* 11) with intent to revere the Triple Gem. These two explanations really harmonize in the following way: in the case of *lokavajja*, those bad improper actions whether done by bhikkhus or by lay people (always arising from unskillful states of mind) but in the case of *paññattivajja*, faulty committed by bhikkhus having their origin in skillful states of mind are not regarded by non-bhikkhus as being faults at all. Regarding these two *vajja*, the commentator does not explain them clearly so I should like to recommend the following statement to fellow Dhamma practitioners: The *āpatti* called *lokavajja* committed by bhikkhus will bring about a great loss (of honour to the saṅgha) and though the bhikkhu has confessed his offence already that loss will leave a scar which will not heal over easily. Bhikkhus should therefore be careful in these matters. Among the *paññattivajja* there are offences which bhikkhus abstain from strictly and if transgressed will also prove a loss, but there are others in this group which bhikkhus are not so much concerned with because of changes both in time and country (*kāla-desa*) and if such offences are committed then they will not prove a great loss. Bhikkhus should not be taken up with this latter kind of *āpatti*, making it the standard for their strict practice. I have heard that pious laypeople invited a bhikkhu to give a *desanā* (sermon) from a Dhamma-seat upon which there was a sitting-mat filled with kapok. That bhikkhu did not sit down there but asked the laypeople to remove that mat. According to my view, acting in this way is not polite and not better than sitting upon the mat for a certain time. If bhikkhus want to observe strictly (such training rules as these), then they should do so only within the bounds of the *vat*. So that bhikkhus are polite not creating a disturbance to the Exalted Buddha often allowed bhikkhus permission (to relax some rule). Those who are not strict, seeing that there are many *āpatti* which cannot be avoided, become heedless and do not know how to select (rules to be kept strictly) or how to avoid (*āpatti* which bring loss). Behaving in this way they are very careless though they should know how to behave in a fitting manner. Those who behave in a manner fitting to the *Sāsanadhamma* which is the practice of the Middle Way, do not fall into the lax extreme of sensual indulgence (*kāma sukhallikānuyoga*), nor do they fall into the severe extreme of self-mortification (*attakilamathānuyoga*).

The conditions for the commission of *āpatti* are six in number: (1) *alajjhita* done shamelessly; (2) *añānatā* done unknowingly; (3) *kukkucca-pakatatā* done with doubt but done all the same; (4) *akappiye kappiyasaññitā* done thinking that something is allowable though it is not allowable; (5) *kappiye akappiyasaññitā* done thinking something is not allowable though it is allowable; (6) *sati-sammosā* done with confused mindfulness. Bhikkhus who break the rules knowingly, do so with

a mind stubborn and shameless, so this is called *'doing with shamelessness'*. Bhikkhus who do not know there are rules laid down by the Exalted Buddha and who break those rules, do so *'unknowingly'*. Bhikkhus who doubt whether in doing such a thing they will break a rule but nevertheless continue (with that action) carelessly, if in fact their actions are against some rules, then the penalty for them will be in accordance with the base but if there is no offence, a *dukkata* (wrong-doing) must arise due to *doing with doubt but doing all the same'*. Bhikkhus are forbidden flesh which should not be used as food but a bhikkhu may eat (one of the 10 forbidden kinds) thinking that it is allowable, which would be an example of *'having done thinking that something is allowable though it is not allowable'*. Bhikkhus are allowed flesh which is used as food and a bhikkhu may think that it is one of the sorts of forbidden flesh but eat it nevertheless, a case of *'thinking something not allowable though it is allowable'*. Honey is included as medicine and it can be kept by a bhikkhu for seven days but he might forget and keep it longer than that, which would be *'done with confused mindfulness'*.

Suppose that the following question arises here: Should the penalty for āpatti also fall upon bhikkhus who break rules unknowingly, failing to understand or doing with confused mindfulness, just as it falls upon those who do so shamelessly and though in doubt nevertheless carry out their intention, or should there be leniency? Though there seems to be some justice in this question, first you should call to mind the civil law and whether there is exception made for those who do not know that law. If such exception was made there would be few people who paid attention to the law. If there was exception for those who misunderstood and forgot the law, then there would be an excuse for wrong-doers. It is the same with the Vinaya: when there is no exception made, newly-ordained bhikkhus must pay attention and learn the Exalted Buddha's law. They must carefully observe the practice and have knowledge and mindfulness. This will be then the cause for their progress in the Exalted Buddha's Teaching, being also the instrument for stopping shameless bhikkhus who seek for a chance to excuse themselves. The Exalted Buddha did not make exceptions where no exception should be made but He did make an exception where it should be made, for example, a newly-ordained bhikkhu does not know how to wear his robes properly and the penalty does not fall upon him who does not know (how to wear them) if he has the intention to study the Vinaya. The penalty falls upon those who know how to wear the robes properly but pay little attention to this. It is the duty of bhikkhus who commit āpatti arising from the six conditions to confess according to the kind of āpatti, as said above. If a bhikkhu conceals his āpatti and pays little

attention to them, it is the duty of other bhikkhus who have learnt (of those āpatti of their friend) to warn the offender out of friendliness (mettā) towards him. If he is still obstinate, it is the duty of the bhikkhus to reprove him and to exclude him from hearing Pātimokkha. For the sake of progress of the Sāsana, the saṅgha should take action according to the Dhamma-Vinaya. Therefore, bhikkhus should behave honestly and in accordance with the trust placed in them by the Exalted Buddha. Those actions which do destroy His trust are bad and not proper to the saṃgha.

The Benefits of Vinaya

Vinaya which is correctly observed by the bhikkhu will yield benefits, that is, not to suffer remorse in mind (*vippaṭṭisāra*). Bhikkhus who behave loosely will suffer this remorse and sometimes even will be caught, punished and therefore be blamed by others. When (a remorseful bhikkhu) enters an assembly of well-disciplined bhikkhus, he is afraid of being reproved by them. Even though no one reproves him, the mental disturbance (of having done evil) lingers in his mind. Finally, when he thinks of himself, he will blame himself and joy and happiness will not arise in him. Those bhikkhus who like to follow strictly but who lack a good understanding of Vinaya prefer to follow it blindly according to the text, copying the bhikkhu-practice of the Buddha-time. But they have been born in a different time and country and so they will surely find difficulties in their practice of Vinaya, while their behaviour blindly clings to the tradition which was the ancient way of bhikkhu-practice and which moreover does not refer to what is truly important. By practising thus, Vinaya does not yield benefits, instead yielding only troubles. Those who practise Vinaya without mindfulness and knowledge, are proud of their practice thinking that they are stricter than the others – and blame other bhikkhus saying that they are much worse (in Vinaya) than themselves. This is a blamable action when they have to live together and associate with other bhikkhus who may become disgusted with them and consequently (such wrong practising) bhikkhus bring troubles on themselves. Bhikkhus who behave correctly, on the other hand, will be joyful and happy because they feel that they are behaving properly. Neither will they be caught and punished by others, while they gain only praise, and when they have to enter an assembly of disciplined bhikkhus they are bold and not afraid.

Those who want to practise Vinaya to gain success should carefully examine the purposes of Vinaya. Some training-rules and some groups of abhisamācāra were laid down by the Exalted Buddha to prevent bhikkhus for committing acts of violence such as 'stealing,' or 'killing human beings,' such being heavily punished by the civil law. (While some were laid down) in order to stop bhikkhus from

earning their livelihood through deceitful acts, such as through suggestions of "superhuman attainments worthy of the Noble One's knowledge and vision". Also, they prevent bhikkhus from actions of 'striking' and 'scolding' and further stop bad behaviour of 'lying', 'slander', 'idle' and 'drinking', prevent impoliteness as with 'eavesdropping' or discourage childishness as "poking with the fingers", 'playing in the water', or 'hiding another bhikkhu's requisites'. Sometimes the Exalted Buddha laid down rules based upon the traditional beliefs of people at that time, as when He declared as āpattis, 'digging the soil', or 'cutting down trees' which were thought to possess life (soul). At other times He has laid down rules to be traditions of bhikkhus in accordance with convenience or with the traditions of recluses. For example, He prohibited bhikkhus from 'taking a meal at the wrong-time' (vikāla). Another example is that all eatables and drinkables (except water) for the use of bhikkhus must first be formally offered. These are examples pointing out the main purposes of the training-rules laid down by the Exalted Buddha. Moreover, we should be aware of the rules which have been laid down by Him but which proved unsuitable so that He added supplementary clauses later, either leading to the fulfillment of the original purpose or else to a complete change of purpose, though bhikkhus continue to observe these rules as a formal tradition. Again, bhikkhus should recognize the rules dealing with circumstances of specific time and country, (kāla-desa), for when a long time has elapsed or the country changed those bhikkhus then find difficulty in practising, and no one can alter them. Then the bhikkhus of that changed time and country seek for the way to avoid them or to give them up. By considering the truths outlined above, a bhikkhu should so practise that he gains success in the purpose of Vinaya, that is to say he is joyful because he behaves properly and will have no remorse because of careless or incorrect behaviour and he will not be proud and arrogant, or blame others. Bhikkhus should have friendliness and sympathy in giving advice to fellow Dhamma-practicers who still behave wrongly and carelessly, until they too behave properly.

Chapter Three

ORDINATION PROCEDURE

He who wishes to be ordained in the Order of Bhikkhus must have himself cleared of the hindrances and prohibitions set forth in the Vinaya (Book of Discipline). This requires that he is free from debt, from some prohibited kinds of diseases and from a law-suit of any kind. He must also be permitted to be ordained by his parents or his master. Besides, he should be free from such domestic problems as those concerning wealth, family, or other household activities. Having prepared himself, he should go to the main temple (Uposatha) of the Vihāra (monastery), he has selected and having made obeisance to the Buddha-image there, he should first undergo the preliminary ordination as a sāmaṇera (novice), as follows:

When a number of bhikkhus have assembled for the purpose, he should carry on the forearms a prepared set of robes, all the time joining his hands in the gesture of respect. Then he should put down the set of robes on his left, take the tray of offerings (already put on the right), hand it to the Upajjhāya (Preceptor), prostrate himself three times (with the five elements of prostration: two knees, the two forearms and the forehead touching the floor at the same time) before the Upajjhāya. Then he should kneel down, again carry the set of robes on the forearms, and joining his hands in the gesture of respect, utter the following Pāli passages:

Requesting the Going-Forth (PABBAJJĀ)

ESĀHAM BHANTE, SUCIRAPARINIBBUTAMPI, TAM BHAGAVANTAM SARANAM GACCHĀMI, DHAMMAÑCA BHIKKHU- SAṄGHAÑCA.	Venerable Sir, I go for refuge to that Lord, though very long attained to Parinibbāna, together with the Dhamma and the Bhikkhu Saṅgha.
LABHEYYĀHAM BHANTE, TASSA BHAGAVATO, DHAMMAVINAYE PABBAJJAM, (LABHEYYAM UPASAMPADAM)**	May I obtain, Venerable Sir, the Going-Forth (as a sāmaṇera) in the Dhamma Vinaya of the Lord, (may I obtain the Acceptance).

* Some senior bhikkhus will give the pabbajjā to become a sāmaṇera or novice even to those whose parents disapprove, following the example of Phra Sāriputta Thera who gave pabbajjā to his younger brother, Revata. But for upasampadā the parents' approval must be obtained due to the question asked about this. (Editors' note).

** In these Pāli passages, the recurring phrases LABHEYYAM UPASAMPADAM should be omitted in case the applicant will ordain as a sāmaṇera.

DUTIYAMPAHAM BHANTE, SUCIRAPARI-
NIBBUTAMPI, TAM BHAGAVANTAM SARA-
NAM GACCHAMI, DHAMMAÑCA
BHIKKHUSAÑGHANCA.

LABHEYYAHAM BHANTE, TASSA BHAGA-
VATO, DHAMMAVINAYE PABBAJJAM,
(LABHEYYAM UPASAMPADAM).**

TATIYAMPĀHAM BHANTE, SUCIRAPARI-
NIBBUTAMPI, TAM BHAGAVANTAM SARA-
NAM GACCHĀMI, DHAMMAÑCA
BHIKKHUSAÑGHANCA.

LABHEYYAHAM BHANTE, TASSA BHAGA-
VATO, DHAMMAVINAYE PABBAJJAM,
(LABHEYYAM UPASAMPADAM).**

AHAM BHANTE, PABBAJJAM YĀCĀMI.
IMĀNI KĀSĀYĀNI VATTHĀNI GAHETVĀ,
PABBAJETHA MAM BHANTE, ANUKAMPAM
UPĀDĀYA.

DUTIYAMPI AHAM BHANTE, PABBAJJAM
YĀCĀMI.

IMĀNI KĀSĀYĀNI VATTHĀNI GAHETVĀ,
PABBAJETHA MAM BHANTE, ANUKAMPAM
UPĀDĀYA.

TATIYAMPI AHAM BHANTE, PABBAJJAM
YACAMI.

IMĀNI KĀSĀYĀNI VATTHĀNI GAHETVĀ,
PABBAJETHA MAM BHANTE, ANUKAMPAM
UPĀDĀYA.

Then the Upajjhāya will receive the applicant's set of robes. Having placed it in front of himself, he instructs the applicant in the basic knowledge of the Triple Gem (the Buddha, the Dhamma, and the Saṅgha), telling him how he can go to it for refuge (as moral conduct, meditation, and wisdom) and how he can benefit by being ordained. After that the Upajjhāya tells him to commit to memory the following five unattrac-

For the second time, Venerable Sir, I go for refuge to that Lord, though very long attained to Parinibbāna, together with the Dhamma and the Bhikkhu Saṅgha.

May I obtain, Venerable Sir, the Going-Forth (as a sāmaṇera) in the Dhamma-Vinaya of the Lord, (may I obtain the Acceptance).

For the third time, Venerable Sir, I go for refuge to that Lord, though very long attained to Parinibbāna, together with the Dhamma and the Bhikkhu Saṅgha.

May I obtain, Venerable Sir, the Going-Forth (as a sāmaṇera) in the Dhamma-Vinaya of the Lord, (may I obtain the Acceptance).

Venerable Sir, I beg for the Going-Forth. Having taken these yellow-robes, please give me the Going-Forth, Venerable Sir, out of compassion for me.

For the second time, Venerable Sir, I beg for the Going-Forth.

Having taken these yellow-robes, please give me the Going-Forth, Venerable Sir, out of compassion for me.

For the third time, Venerable Sir, I beg for the Going-Forth.

Having taken these yellow-robes, please give me the Going-Forth, Venerable Sir, out of compassion for me.

tive parts of the body, and after explaining the meaning and purpose of doing so, recites them in normal and reverse orders. The applicant will then repeat them after him, word by word, as follows :

Unattractive Parts of the Body

(normal order)	KESĀ	hair of the head
	LOMĀ	hair of the body
	NAKHĀ	nails
	DANTĀ	teeth
	TACO	skin
(reverse order)	TACO	skin
	DANTĀ	teeth
	NAKHĀ	nails
	LOMĀ	hair of the body
	KESĀ	hair of the head

(see further, Appendix 1).

The Upajjhāya now takes the amisa (the shoulder-cloth worn across the left shoulder) out of the set, puts it over the applicant's head covering his left shoulder and hands back to him the rest of the robes, teaching him how to put them on. He then orders the applicant to go out and put on these robes. A bhikkhu leaves the assembly to help him.

Having been told to leave, the applicant carries the set of robes on the fore-arms as before, with hands joined in the gesture of respect, backs out (walking on his knees) to the edge of the platform or floor-covering before walking to a suitable place where he will put on the robes.

When he has put on the robes, he goes to another place (on the ordination platform) where another elder bhikkhu sits called the Ācariya or Teacher, waiting to give him the Going to the Three Refuges (saraṇa) and the Ten Precepts (sīla). Having presented the tray of offerings to the Ācariya and prostrated three times before him (with, as usual, the five-point prostration), the applicant, kneeling down, should recite the following passages :

Requesting the Refuges and Precepts

AHAṀ BHANTE SARAṆASĪLAṀ YĀCĀMI. Venerable Sir, I beg for the Refuges and the Precepts.

DUTIYAMPI AHAṀ BHANTE SARAṆASĪLAṀ For the second time, Venerable Sir, I beg

YĀCĀMI.

for the Refuges and the Precepts.

TATIYAMPI AHAM BHANTE SARANASĪLAM

For the third time, Venerable Sir, I beg

YĀCĀMI.

for the Refuges and the Precepts.

Giving the Three Refuges

Then the Ācariya thrice recites the following preliminary passage in Pāli which the applicant should repeat when he has finished. This passage is as follows:

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

Homage to the Exalted One, the Arahant, One perfectly Enlightened by himself.

Then, when the Ācariya says either EVAM VADEHI (say like this) or YAMAHAṀ VADĀMI TAṀ VADEHI (what I say, you should say), the applicant replies, ĀMA BHANTE (Yes, Venerable Sir).

After instructing the applicant to concentrate his mind on the Triple Gem, the Ācariya chants and the applicant repeats, sentence by sentence, as follows:

BUDDHAṀ SARANAṀ GACCHĀMI.

To the Buddha I go for refuge.

DHAMMAṀ SARANAṀ GACCHĀMI.

To the Dhamma I go for refuge.

SAṄGHAṀ SARANAṀ GACCHĀMI.

To the Saṅgha I go for refuge.

DUTIYAMPI BUDDHAṀ SARANAṀ
GACCHĀMI.

For the second time, to the Buddha I go
for refuge.

DUTIYAMPI DHAMMAṀ SARANAṀ
GACCHĀMI.

For the second time, to the Dhamma I go
for refuge.

DUTIYAMPI SAṄGHAṀ SARANAṀ
GACCHĀMI.

For the second time, to the Saṅgha I go
for refuge.

TATIYAMPI BUDDHAṀ SARANAṀ
GACCHĀMI.

For the third time, to the Buddha I go
for refuge.

TATIYAMPI DHAMMAṀ SARANAṀ
GACCHĀMI.

For the third time, to the Dhamma I go
for refuge.

TATIYAMPI SAṄGHAṀ SARANAṀ
GACCHĀMI.

For the third time, to the Saṅgha I go for
refuge.

Then the Ācariya says SARANAGAMANAM NIṬṬHITAM (This is the end of Going for Refuge) and the applicant replies, ĀMA BHANTE (Yes, Venerable Sir).

Giving the Ten precepts

Now the Ācariya tells the applicant that the ordination as a sāmaṇera is complete. Since he is now a sāmaṇera he has to study and practise the Ten

Precepts for sāmaṇeras. He should chant them after the Ācariya, clause by clause as follows :

PĀṆATIPĀTĀ VERAMAṆĪ.

Refraining from killing living creatures.

ADINNĀDĀNĀ VERAMAṆĪ.

Refraining from taking what is not given.

ABRAHMACARIYĀ VERAMAṆĪ.

Refraining from unchaste conduct.

MUSĀVĀDĀ VERAMAṆĪ.

Refraining from speaking falsely.

SURĀMERAYAMAJJAPAMĀDAṬṬHĀNĀ VERAMAṆĪ.

Refraining from distilled and fermented intoxicants which are the occasion for carelessness.

VIKĀLABHOJANĀ VERAMAṆĪ.

Refraining from eating at the wrong time.

NACCAGĪTAVĀDITAVISŪKADASSANĀ VERAMAṆĪ.

Refraining from dancing, singing, music and going to see entertainments.

MĀLĀGANDHAVILEPANA DHĀRAṆAMAṆ-
ḌANAYIBHUSANAṬṬHĀNĀ VERAMAṆĪ.

Refraining from wearing garlands, smearing with perfumes and beautifying with cosmetics.

UCCASAYANAMAHAŚAYANĀ VERAMAṆĪ.

Refraining from lying on a high or large sleeping-place.

JĀTARŪPARAJATAPAṬIGGAHANĀ VERAMAṆĪ.

Refraining from accepting gold and silver (money).

IMANI DASASIKKHĀPADĀNI SAMĀDIYĀMI. I undertake these Ten Rules of Training.

The ordination procedure for a sāmaṇera is finished here.

After chanting these Pāli passages, the applicant, now a sāmaṇera, if he wants to be ordained as a bhikkhu, should prostrate himself three times and then take the alms-bowl (offered to him by lay-supporters) to the Upajjhāya. Then he puts it down on his left side and having given the tray of offerings to the Upajjhāya prostrates again three times and, kneeling before the Upajjhāya with hands joined in the gesture of respect, chants the following Pāli passages :

Requesting Dependence (NISSAYA)

AHAṂ BHANTE NISSAYAM YĀCĀMI.

Venerable Sir, I beg for dependence.

DUTIYAMPI AHAṂ BHANTE NISSAYAM YĀCĀMI.

For the second time, Venerable Sir, I beg for dependence.

TATIYAMPI AHAṂ BHANTE NISSAYAM YĀCĀMI.

For the third time, Venerable Sir, I beg for dependence.

UPAJJHĀYO ME BHANTE HOHI. (three times)

May you be my Preceptor, Venerable Sir.

When the Upajjhāya says either SĀHU (it is well), or LAHU (it is convenient), or OPĀYIKAM (it is suitable), or PAṬIRŪPAM (it is proper), or PĀSĀDIKENA SAMPĀDEHI (make an effort with friendliness), the sāmaṇera should respond each time: SĀDHU BHANTE (Yes, Venerable Sir).

Then the sāmaṇera says three times the following:

AJJATAGGEDĀNI THERO MAYHAM
BHĀRO, AHAMPI THERASSA BHĀRO.

From this day onward the Thera's burden
will be mine, I shall be the burden of
the Thera.

(prostrate three times)

Now the Upajjhāya tells the sāmaṇera that it is now time for the Saṅgha to ordain him as a bhikkhu in the Dhamma-Vinaya of the Buddha. In the Motion and Announcements the sāmaṇera's and the Upajjhāya's names will be mentioned. The Upajjhāya tells him his own name and the sāmaṇera's (Pāli) name and instructs him to tell them to the Ācariya (s) when he is questioned in process of ordination. Also the Pāli names of the requisites for a bhikkhu, such as the bowl and robes, are to be memorized by the sāmaṇera.

Scrutiny of the Bowl and Robes

Now the Ācariya who is appointed to make the formal Announcement puts the sling of the bowl crosswise on the sāmaṇera's left shoulder in such a way that the bowl hangs behind the sāmaṇera. He then recites the Pāli name of the three robes, also of the alms-bowl. The sāmaṇera should reply as follows:

Ācariya: (touching the bowl) AYANTE PATTO. (This is your alms-bowl).

Sāmaṇera: ĀMA BHANTE. (Yes, Sir.)

Ācariya: (touching the outer robe) AYAM SAṄGHĀṬI. (This is the outer robe.)

Sāmaṇera: ĀMA BHANTE. (Yes, Sir.)

Ācariya: (touching the upper robe) AYAM UTTARĀSAṄGO. (This is the upper robe.)

Sāmaṇera: ĀMA BHANTE. (Yes, Sir.)

Ācariya: (touching the under robe) AYAM ANTARAVĀSAKO. (This is the under robe.)

Sāmaṇera: ĀMA BHANTE. (Yes, Sir.)

Then the Ācariya will order the sāmaṇera to go to a prepared place with the words GACCHA AMUMHI OKĀSE TIṬṬHĀHI (Go to that place and stand there). At this the sāmaṇera will back away (on his knees) for some distance before going

to the prepared place at least twelve cubits (or forearmspans, that is, six yards) away. This place is marked by a special piece of cloth laid there, intended as the Ācariya's standing place. Behind this at a distance of a foot or two the sāmaṇera is to stand facing the assembled bhikkhus, hands joined in the gesture of respect. Care should be taken by the sāmaṇera to go round this cloth and not to tread or stand on it.

Informing the Saṅgha of the Examination of the Applicant

Now the Ācariya, having paid homage to the Triple Gem by prostrating himself three times, in the kneeling position joins his hands in the gesture of respect and recites three times the preliminary passage revering the Buddha:

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

Homage to the Exalted One, the Arahant, perfectly Enlightened by himself. He then sits in the polite sideways sitting posture and informs the Saṅgha that he will examine the applicant for bhikkhuhood.

SUNĀTU ME BHANTE SAṄGHO,

Let the Saṅgha listen to me, Venerable Sir.

(Itthannāmo) ĀYASMATO (Itthannāmassa)

This (name) wishes for the upasampadā

UPASAMPADĀPEKKHO.

from the Venerable (name of Preceptor).

YADI SAṄGHASSA PATTAKALLAṂ,

If there is the complete preparedness of the Saṅgha,

AHAṂ (Itthannāmaṃ) ANUSĀSEYYAṂ.

I shall examine (name of the applicant).

In the bracketed words, Itthannāmo is to be replaced by the applicant's name in the nominative case; Itthannāmassa by the Upajjhāya's name in the genitive case; and Itthannāmaṃ by the applicant's name in the accusative case.

Examination of the Applicant outside the Saṅgha

Then the Ācariya gets up and goes to the cloth spread for him. Standing on it, he examines the applicant as follows:

SUNASI (Pāli name of applicant in the vocative case),

Listen, (name of applicant),

AYANTE SACCAKĀLO BHŪTAKĀLO.

This is the time for the truth, the time for what is factual.

YAṂ JĀTAṂ TAṂ SAṄGHAMAJJHE PUCCHANTE.

Whatever has occurred, that, in the midst of the Saṅgha, will be asked about.

SANTAṂ ATTHĪTI VATTABBAM.

Whatever is so, that should be told.

ASANTAṂ NATTHĪTI VATTABBAM.

Whatever is not so, that should be told.

MĀ KHO VITTHĀSI.	Do not be embarrassed. !
MĀ KHO MAṆKU AHOSI.	Do not be confused. !
EVANTAM PUCCHISSANTI.	They will ask you as follows :
SANTI TE EVARUPĀ ĀBHĀDHĀ ?	Do you have diseases such as these ?
KUṬṬHAM ? (leprosy ?)	(applicant) : NATTHI BHANTE. (No, Sir.)
GANDO ? (ulceration ?)*	(applicant) : NATTHI BHANTE. (No, Sir.)
KILĀSO ? (ringworm)*	(applicant) : NATTHI BHANTE. (No, Sir.)
SOSO ? (consumption ?)	(applicant) : NATTHI BHANTE. (No, Sir.)
APAMĀRO ? (epilepsy ?)	(applicant) : NATTHI BHANTE. (No, Sir.)
MANUSSOSI ? (Are you a human being ?)	(applicant) : ĀMA BHANTE. (Yes, Sir.)
PURISOSI ? (Are you a man ?)	(applicant) : ĀMA BHANTE. (Yes, Sir.)
BHUJISSOSI ? (Are you a free man ?)	(applicant) : ĀMA BHANTE. (Yes, Sir.)
ANANOSI ? (Are you without debt ?)	(applicant) : ĀMA BHANTE. (Yes, Sir.)
NASI RĀJABHATO ? (Are you exempt from government service ?)	(applicant) : ĀMA BHANTE. (Yes, Sir.)
ANUNĀTOSI MĀTĀPITŪHI ? (Have you been permitted by your mother and father ?)	(applicant) : ĀMA BHANTE. (Yes, Sir.)
PARIPUNNAVĪSATI VASSOSI ? (Are you fully 20 years of age ?)	(applicant) : ĀMA BHANTE. (Yes, Sir.)
PARIPUNNANTE PATTACĪVARAM ? (Have you the bowl and robes complete ?)	(applicant) : ĀMA BHANTE. (Yes, Sir.)
KINNĀMOSI ? (What is your name ?)	(applicant) : AHAM BHANTE (name) NĀMA. (Venerable Sir, I am named...).
KO NĀMA TE UPAJJHĀYO ? (What is your Preceptor's name ?)	(applicant) : UPAJJHĀYO ME BHANTE ĀYASMĀ.....NĀMA. (My Preceptor's name is Venerable....., Sir.)

Informing the Saṅgha that the Applicant Has Been Examined

Then the Ācariya comes back before the assembly, prostrates himself once, sits in the sidewise sitting posture, joins hands in the gesture of respect and chants the following Pāli passages for calling in the applicant.

SUNĀTU ME BHANTE SAṅGHO.

Let the Saṅgha listen to me, Venerable Sir.

The translation of these two terms is only approximate. 'Gando' seems to indicate a skin disease with swellings and pus, hence 'กั้ง' in Thai, which is equivalent to various kinds of boils, carbuncles, anthrax, etc. 'Kilāso' however, seems to be an irritating skin disease with red and white patches 'like the petals of the red and white lotus' (Samantapāsādikā), perhaps dry and scurfy. The common translation, 'eczema' is inadequate as this is not infectious. (Editors' note).

(Itthannāmo) ĀYASMATO (Itthannāmassa) (The applicant's name) wishes for the UPASAMPADĀPEKKHO. upasampadā from Venerable (the Preceptor's name).
 ANUSITTHO SO MAYĀ. He has been examined by me.
 YADI SAṄGHASSA PATTAKALLAṀ, If there is the complete preparedness of the Saṅgha,
 (Itthannāmo) ĀGACCHEYYA. let (applicant's name) come here.

(For ITTHANNĀMO substitute the Pāli name of the applicant in the nominative case; for ITTHANNĀMASSA put in the Pāli name of the Upajjhāya in the genitive case.)

The Ācariya now turns to the applicant and calls him in by saying ĀGACCHĀHI (Come here!). Then the applicant approaches the assembly and prostrates himself three times before his Upajjhāya. During his prostration, the Ācariya or a bhikkhu nearest to him holds the bowl-strap to prevent the bowl from falling about. After this, the applicant kneeling down, utters the following passages asking that he shall be ordained.

Requesting the Acceptance (UPASAMPADĀ)

SAṄGHAMBHANTE UPASAMPADAM- YĀCĀMI. Venerable Sir, I beg for Upasampadā.
 ULLUMPATU MAṀ BHANTE, SAṄGHO ANUKAMPAṀ UPĀDĀYA. May the Saṅgha raise me up out of compassion.
 DUTIYAMPI BHANTE, SAṄGHAM UPASAMPADAM YĀCĀMI. For the second time, Venerable Sir, I beg for Upasampadā.
 ULLUMPATU MAṀ BHANTE, SAṄGHO ANUKAMPAṀ UPĀDĀYA. May the Saṅgha raise me up out of compassion.
 TATIYAMPI BHANTE, SAṄGHAM UPASAMPADAM YĀCĀMI. For the third time, Venerable Sir, I beg for Upasampadā.
 ULLUMPATU MAṀ BHANTE, SAṄGHO ANUKAMPAṀ UPĀDĀYA. May the Saṅgha raise me up out of compassion.

The Upajjhāya then informs the Saṅgha as follows :

IDĀNI KHO ĀVUSO AYAM (applicant's Pāli name) NĀMA SĀMANERO MAMA UPASAMPADAPEKKHO. Now Reverend Sirs, this sāmaṇera named (name) wishes for Upasampadā from me.
 UPASAMPADAM ĀKAṆKHAMĀNO. Desiring Upasampadā, he begs it from the Saṅgha.
 SAṄGHAM YĀCATI.

AHAM SABBAMIMAM SAṄGHAM

AJJHESĀMI,

SĀDHU ĀVUSO SABBOYAM SAṄGHO

IMAM (Pāli name of the applicant in the accusative case) NĀMA SĀMANERAM

ANTARĀYIKE DHAMME PUCCHITVĀ,

TATTHA PATTAKALLATAM ÑATVĀ,

ÑATTICATUTTHENA KAMMENA AKUPPENA

THĀNĀRAHENA UPASAMPĀDEMĀTI

KAMMASANNIṬṬHĀNAM KAROTU.

(In case there is present in the assembly a bhikkhu who is older in Vassa than the Upajjhāya, the Pāli word ĀVUSO must be changed to BHANTE.)

Examination of the Applicant inside the Saṅgha

Then the Ācariya informs the Saṅgha of his duties as follows :

SUNĀTU ME BHANTE SAṄGHO

AYAM (applicant's name in the nominative case) ĀYASMATO (Upajjhāya's name in the genitive case) UPASAMPADĀPEKKHO.

YADI SAṄGHASSA PATTAKALLAM,

AHAM (applicant's name in the accusative case) ANTARĀYIKE DHAMME PUCCHEYYAM.

SUNASI (applicant's name in the nominative case) AYANTE SACCAKĀLO BHŪTAKĀLO.

YAM JĀTAM TAM PUCCHĀMI.

SANTAM ATTHĪTI VATTABBAM.

ASANTAM NATTHĪTI VATTABBAM.

SANTI TE EVARŪPĀ ĀBĀDHĀ ?

(After this, the process of questioning and answering between the Ācariya and the applicant is carried on in the same manner as given above until the last question and answer : KO NĀMA TE UPAJJHĀYO ? (What is your Preceptor's name ?) UPAJJHĀYO ME BHANTE ĀYASMĀ.....NĀMA. My Preceptor's name is Venerable....., Sir.)

I request all this from the Saṅgha.

Well, Revered Sirs, when all the Saṅgha, having questioned this sāmaṇera named (name) about the obstructing circumstances,

and acknowledged complete preparedness, then we shall give Upasampadā by the

Act of Four (announcements) including the motion which is firm and proper to the occasion, bringing the Act to a conclusion.

Let the Saṅgha listen to me, Venerable Sir. This (name) wishes for Upasampadā from the Venerable (name of Upajjhāya).

If there is the complete preparedness of the Saṅgha,

I shall ask (applicant's name) about the obstructing circumstances.

Listen, (applicant's name), this is the time for the truth, the time for what is factual.

Whatever has occurred, that I ask you.

Whatever is so, that should be told.

Whatever is not so, that should be told.

Do you have diseases such as these ?

The Motion and the Three Announcements

After the process of examination, the Ācariya chants the following Motion and Announcements to the Saṅgha:

SUNĀTU ME BHANTE SAṄGHO

Let the Saṅgha listen to me, Venerable Sir.

AYAM (applicant's name in the nominative case) ĀYASMATO (Preceptor's name in the genitive case) UPASAMPADĀ-PEKKHO.

This (applicant's name) wishes for Upasampadā from Venerable (Preceptor's name).

PARISUDDHO ANTARĀYIKEHI DHAMMEHI.
PARIPUNṆASSA PATTACĪVARAM.

He is free of the obstructing circumstances. His bowl and robes are complete.

(Applicant's name in the nominative case) SAṄGHAM UPASAMPADAM YĀCATI,
ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.
YADI SAṄGHASSA PATTAKALLAM,

(Applicant's name) begs Upasampadā from the Saṅgha with Venerable (Preceptor's name) as Preceptor.

SAṄGHO (applicant's name in the accusative case) UPASAMPĀDEYYA,
ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.
ESĀ ÑATTI.

If there is the complete preparedness of the Saṅgha, let the Saṅgha give (applicant's name) Upasampadā with Venerable (Preceptor's name) as Preceptor.

SUNĀTU ME BHANTE SAṄGHO,

This is the motion.

AYAM (applicant's name in the nominative case) ĀYASMATO (Preceptor's name in the genitive case) UPASAMPADĀPEKKHO.

Let the Saṅgha listen to me, Venerable Sir.

PARISUDDHO ANTARĀYIKEHI DHAMMEHI.

This (applicant's name) wishes for Upasampadā from Venerable (Preceptor's name).

PARIPUNṆASSA PATTACĪVARAM.

He is free of the obstructing circumstances.

(Applicant's name in the nominative case) SAṄGHAM UPASAMPADAM YĀCATI,

His bowl and robes are complete. (Applicant's name) begs Upasampadā from the Saṅgha

ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA,

with Venerable (Preceptor's name) as Preceptor.

SAṄGHO (applicant's name in the accusative case) UPASAMPĀDETI,
ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.

YASSĀYASMATO KHAMATI (applicant's name in the genitive case) UPASAMPADĀ
ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.

SO TUṆHASSA -

YASSA NA KHAMATI,

SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAṂ VADĀMI.

SUNĀTU ME BHANTE SAṄGHO.

AYAM (applicant's name in the nominative case) ĀYASMATO (Preceptor's name in the genitive case) UPASAMPADĀ-
PEKKHO.

PARISUDDHO ANTARĀYIKEHI DHAMMEHI.

PARIPUNṆASSA PATTACĪVARAM.

(Applicant's name in the nominative case)

SAṄGHAM UPASAMPADAM YĀCATI

ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.

SAṄGHO (applicant's name in the accusative case) UPASAMPĀDETI

ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.

YASSĀYASMATO KHAMATI (applicant's name in the genitive case) UPASAMPADĀ
ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.

SO TUṆHASSA

YASSA NA KHAMATI

SO BHĀSEYYA.

The Saṅgha is giving (name) Upasampadā with Venerable (Preceptor's name) as Preceptor.

If Upasampadā is agreeable to the Venerable Ones of (applicant's name) with Venerable (Preceptor's name) as Preceptor,

let them be silent.

He to whom it is not agreeable, he should speak.

A second time I speak about this matter. Let the Saṅgha listen to me, Venerable Sir.

This (applicant's name) wishes for Upasampadā from Venerable (Preceptor's name).

He is free of the obstructing circumstances.

His bowl and robes are complete.

(Applicant's name) begs Upasampadā from the Saṅgha with Venerable (Preceptor's name) as Preceptor.

The Saṅgha is giving (applicant's name) Upasampadā with Venerable (Preceptor's name) as Preceptor.

If Upasampadā is agreeable to the Venerable Ones of (applicant's name) with Venerable (Preceptor's name) as Preceptor,

let them be silent.

He to whom it is not agreeable, he should speak.

TATIYAMPI ETAMATTHAM VADĀMI.
SUNĀTU ME BHANTE SAṄGHO.

AYAM (applicant's name in the nominative case) ĀYASMATO (Preceptor's name in the genitive case) UPASAMPADĀ-PEKKHO.

PARISUDDHO ANTARĀYIKEHI DHAMMEHI.

PARIPUNṆASSA PATTACĪVARAM.
(applicant's name in the nominative case)

SAṄGHAM UPASAMPADAM YĀCATI
ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.

SAṄGHO (applicant's name in the accusative case) UPASAMPĀDETI
ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.

YASSĀYASMATO KHAMATI (applicant's name in the genitive case) UPASAMPADĀ
ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.

SO TUNHASSA

YASSA NA KHAMATI

SO BHĀSEYYA.

UPASAMPANNO SAṄGHENA (applicant's name in the nominative case) ĀYASMATĀ
(Preceptor's name in the instrumental case) UPAJJHĀYENA.

KHAMATI SAṄGHASSA.

TASMĀ TUNHĪ

EVAMETAM DHĀRAYĀMI.

A third time I speak about this matter.
Let the Saṅgha listen to me, Venerable Sir.

This (applicant's name) wishes for Upasampadā from Venerable (Preceptor's name).

He is free of the obstructing circumstances.

His bowl and robes are complete.

(Applicant's name) begs Upasampadā from the Saṅgha with Venerable (Preceptor's name) as Preceptor.

The Saṅgha is giving (applicant's name) Upasampadā with Venerable (Preceptor's name) as Preceptor.

If Upasampadā is agreeable to the Venerable Ones of (applicant's name) with Venerable (Preceptor's name) as Preceptor, let them be silent.

He to whom it is not agreeable, he should speak.

By the Saṅgha Upasampadā has been given to (applicant's name) with Venerable (Preceptor's name) as Preceptor.

It is agreeable to the Saṅgha therefore it is silent.

Thus do I hold it.

These four Announcements are to be made in full. On no account is an omission permitted. The first Announcement is called the ÑATTI or Motion, and the following three are called ANUSĀVANĀ or Information. Thus ordination is to be made by four complete Announcements.

If two or three applicants will be ordained at the same time, the following proceedings must be done separately :

- 1) Going for Refuge to the Triple Gem.
- 2) Undertaking the Precepts .
- 3) Asking permission to be Dependent upon the Upajjhāya
- 4) Scrutiny of the bowl and robes
- 5) Examination of the applicant by the Ācariya, both outside the Saṅgha and in the presence of the Saṅgha.

Proceedings other than those mentioned above can be done collectively, but the Pāli verbs and the possessive forms there must agree with the names and numbers in grammatical relation, (see, Appendix IV).

When there are many applicants to be ordained at the same time, the collective method of ordination may be convenient and is a saving of time, but is very improper and misleading when the Upajjhāya or the Ācariya know little of the Pāli language. So it is advisable that in an assembly of bhikkhus where there is no one who knows Pāli grammar, the collective method of ordination should never be done. Moreover, the ordination of more than three applicants at the same time can never be allowed.

From the conclusion of the ordination the applicant is one having the state of Upasampadā and has communion (saṃvāsa) with the Saṅgha. The Ācariya having taken the bowl from him, the new bhikkhu prostrates three times and sits in his place within the assembly of bhikkhus.

Chapter Four ADMONITION

ANUSASANA

Now it is the time for the Upajjhāya or the Ācariya to teach ANUSĀSANA (an admonishment for bhikkhus) to the new bhikkhu. This may be done either within the assembled bhikkhus or at a prepared place outside the assembly, either while sitting or while standing. It should be done for all new bhikkhus at the same time if more than one has been ordained.

ANUNĀSI KHO BHAGAVĀ UPASAM- Permitted to be told by the Lord to one
PĀDETVA CATTĀRO NISSAYE CATTĀRI having the Upasampadā are these four
CA AKARAÑĪYĀNI ĀCIKKHITUM, supports together with the four things
never to be done.

The Four Supports

• Almsfood

PINDİYALOPABHOJANAM NISSĀYA This Going-Forth has as its support
PABBAJJĀ, almsfood.
TATTHA TE YAVAJĪVAM USSAHO For the rest of your life you should make
KARAÑĪYO- an effort with that.
ATIREKALABHO. These are extra allowances:
SAṄGHABHATTAM A meal for the Saṅgha (in general, i.e.,
not specifying individuals),
UDDESABHATTAM a meal for specified (bhikkhus)
NIMANTANAM (a meal by) invitation,
SALAKABHATTAM a meal (given) by tickets,
PAKKHIKAM (a meal given) fortnightly,
UPOSATHIKAM (a meal on) Uposatha day,
PĀṬIPADIKAM. a meal either on the day after the full
moon or on the new moon day.

Rag-robes

PAṂSUKŪLACĪVARAM NISSAYA This Going-Forth has as its support
PABBAJJĀ, rag-robes.

TATTHA TE YĀVAJĪVAM USSĀHO
 KARAṆĪYO.
 ATIREKALABHO,
 KHOMAM
 KAPPĀSIKAM
 KOSEYYAM
 KAMBALAM
 SANAM
 BHANĠAM.

For the rest of your life should make an effort with that.

(These are) extra allowances :
 (robes made of) linen,
 cotton,
 silk,
 wool,
 hemp,
 a mixture of these mentioned above.

Tree-root dwelling

RUKKHAMŪLASENĀSANAM NISSĀYA
 PABBAJJĀ.
 TATTHA TE YĀVAJĪVAM USSĀHO
 KARAṆĪYO.
 ATIREKALĀBHO,
 VIHĀRO
 AḍḍHAYOGO
 PĀSĀDO
 HAMMIYAM
 GUHĀ.

This Going-Forth has as its support lodging at the root of a tree.

For the rest of your life you should make an effort with that.

(These are) extra allowances :
 a dwelling with a peaked roof,
 a pent-roofed building,
 a multi-storied building,
 a large flat-roofed building,
 a cave.

Fermented urine as medicine

PŪTIMUTTABHESAJJAM NISSĀYA
 PABBAJJĀ.
 TATTHA TE YĀVAJĪVAM USSAHO
 KARAṆĪYO.
 ATIREKALĀBHO,
 SAPPI
 NAVANĪTAM
 TELAM
 MADHU
 PHANĪTAM.

This Going-Forth has as its support fermented urine as medicine.

For the rest of your life you should make an effort with that.

(These are) extra allowances :
 ghee,
 fresh butter,
 oil,
 honey,
 sugar.

The Four Things never-to-be-done

Sexual intercourse

UPASAMPANNENA BHIKKHUNĀ METHUNO When a bhikkhu has Upasampadā, he
 DHAMMO NA PAṬISEVITABBO should not indulge in sexual intercourse,

ANTAMASO TIRACCHĀNAGATĀYAPI,
YO BHIKKHU METHUNAM DHAMMAṀ
PAṬISEVATI, ASSAMAÑO HOTI ASAKYA-
PUTTIYO.

SEYYATHĀPI NAMA PURISO
SĪSACCHINNO ABHABBO TENA
SARĪRABANDHANENA JĪVITUM,
EVAMEVA BHIKKHU METHUNAM
DHAMMAṀ PAṬISEVITVĀ
ASSAMAÑO HOTI ASAKYAPUTTIYO.
TANTE YĀVAJĪVAM AKARAṆĪYAM.

UPASAMPANNENA BHIKKHUNA ADINNAM
THEYYASAṆKHĀTAM NA ĀDĀTABBAM,
ANTAMASO TIṆASALĀKAM UPĀDĀYA.

YO BHIKKHU PĀDAM YĀ PĀDĀRAHAM
VĀ ATIREKAPĀDAM VĀ ADINNAM
THEYYASAṆKHĀTAM ĀDIYATI,
ASSAMAÑO HOTI ASAKYAPUTTIYO,

SEYYATHĀPI NĀMA PAṆDUPALĀSO
BANDHANĀ PAMUTTO ABHABBO HARI-
TATTĀYA. EVAMEVA BHIKKHU PĀDAM
VĀ PĀDĀRAHAM VĀ ATIREKAPĀDAM
VĀ ADINNAM THEYYASAṆKHĀTAM
ĀDIYITVA
ASSAMAÑO HOTI ASAKYAPUTTIYO.
TANTE YĀVAJĪVAM AKARAṆĪYAM.

even with an animal.

Whatever bhikkhu indulges in sexual intercourse, he is not a samāṇa, not a Sakyaputtiya (son of the Lord of the Sakya clan, that is, not a follower of the Buddha who came from the Sakya family.)

As a person with his head cut off could not become one to live with the (remaining) part of the body, so a bhikkhu, having indulged in sexual intercourse, is not a samāṇa, not a Sakyaputtiya. This should not be done by you for the rest of your life.

Taking what is not given

When a bhikkhu has Upasampadā, he should not take with thieving intention what has not been given, even if it is only a blade of grass.

Whatever bhikkhu takes with thieving intention what has not been given, worth either one Pāda or the equivalent of one Pāda or more than one Pāda, he is not a samāṇa, not a Sakyaputtiya.

As a withered leaf removed from its stalk can never become green again, so a bhikkhu, having taken with thieving intention what has not been given, worth either one Pāda or the equivalent of one Pāda or more than one Pāda, is not a samāṇa, not a Sakyaputtiya. This should not be done by you for the rest of your life.

Depriving of life

UPASAMPANNENA BHIKKHUNĀ SAÑCICCA When a bhikkhu has Upasampadā, he
 PAÑO JĪVITĀ NA VOROPETABBO, should not deprive a living being of life
 ANTAMASO KUNTHAKIPILLIKAM UPADAYA. even if it is only a black or a white ant.
 YO BHIKKHU SAÑCICCA MANUSSAVIG- Whatever bhikkhu deprives a human being
 GAHAM JĪVITĀ VOROPETI, of life,
 ANTAMASO GABBHAPĀTANAM UPĀDĀYA, even in the manner of causing an abortion,
 ASSAMAÑO HOTI ASAKYAPUTTIYO. he is not a samāṇa, not a Sakyaputtiya.
 SEYYATHĀPI NĀMA PUTHUSILĀ DVIDHĀ As a solid block of stone broken in two
 BHINNĀ APPATISANDHIKĀ HOTI. cannot be joined together again,
 EVAMEVA BHIKKHU SAÑCICCAMANUSSA- so a bhikkhu, having purposely deprived
 VIGGAHAM JĪVITĀ VOROPETVĀ a human being of life,
 ASSAMAÑO HOTI ASAKYAPUTTIYO, is not a samāṇa, not a Sakyaputtiya.
 TANTE YĀVAJĪVAM AKARAÑĪYAM. This should not be done by you for the
 rest of your life.

Laying claim to superior human states

UPASAMPANNENA BHIKKHUNĀ UTTARI- When a bhikkhu has Upasampadā, he
 MANUSSADHAMMO NA ULLAPITABBO, should not lay claim to a superior human
 ANTAMASO SUÑÑAGARE ABHIRAMĀMĪTI, state, even (saying), 'I delight in lonely
 YO BHIKKHU PĀPICCHO ICCHĀPAKATO places.'
 ASANTAM ABHUTAM UTTARIMANUSSA- Whatever bhikkhu, having evil desires,
 DHAMMAM ULLAPATI, overwhelmed with covetousness,
 JHĀNAM VĀ VIMOKKHAM VĀ SAMADHIṀ (that is to say), concentration or freedom
 VĀ SAMĀPATTIṀ VĀ MAGGAM VĀ or collectedness or attainment, the Path or
 PHALAM VĀ, the Fruit,
 ASSAMAÑO HOTI ASAKYAPUTTIYO. he is not a samāṇa, not a Sakyaputtiya.
 SEYYATHĀPI NĀMA TĀLO MATTHA- As a sugar-palm, cut off at the crown
 KACCHINNO ABHABBO PUNA VIRUHIYĀ, is incapable of further growth,
 EVAMEVA BHIKKHU PĀPICCHO ICCHĀ- so a bhikkhu, having evil desires, over-
 PAKATO whelmed with covetousness,
 ĀSANTAM ABHŪTAM UTTARIMANUSSA- having laid claim to a superior human
 DHAMMAM ULLAPITVĀ state, which is not, which is non-factual,
 ASSAMAÑO HOTI ASAKYAPUTTIYO. is not a samāṇa, not a Sakyaputtiya.
 TANTE YĀVAJĪVAM AKARAÑĪYANTI. This should not be done by you for the
 rest of your life.

ANEKAPARIYĀYENA KHO PANA TENA
BHAGAVATĀ JĀNATĀ PASSATĀ
ARAHATĀ SAMMĀSAMBUDDHENA, SĪLAM
SAMMADAKKHĀTAM SAMĀDHI
SAMMADAKKHĀTO PAÑÑĀ
SAMMADAKKHĀTĀ.

YĀVADEVA TASSA MADANIMMADANASSA
PIPĀSAVINAYASSA
ĀLAYASAMUGGHĀTASSA
VATTUPACCHEDASSA
TANHAKKHAYASSA
VIRĀGASSA
NIRODHASSA
NIBBĀNASSA SACCHIKIRIYĀYA.
TATTHA SĪLAPARIBHĀVITO SAMĀDHI
MAHAPPHALO HOTI MAHĀNISAMSO.

SAMĀDHIPARIBHĀVITĀ PAÑÑĀ MAHAP-
PHALĀ HOTI MAHĀNISAMSA.

PAÑÑĀPARIBHĀVITAM CITTAṀ SAMMA-
DEVA ĀSAVEHI VIMUCCATI.

SEYYATHIDAM, KĀMĀSAVĀ BHAVĀSAVĀ
AVIJJĀSAVĀ.

TASMĀTIHA TE IMASMIṀ TATHĀGATAP-
PAVEDITE DHAMMAVINAYE SAKKACCAṀ

ADHISĪLASIKKHĀ SIKKHITABBĀ

ADHICITTASIKKHĀ SIKKHITABBĀ

ADHIPAÑÑĀSIKKHĀ SIKKHITABBĀ

TATTHA APPAMĀDENA SAMPĀDETABBAM.

In various ways has moral conduct been
rightly expounded, collectedness been
rightly expounded, wisdom been rightly
expounded by the Lord, the One-who-
knows, the One-who-sees, the Arahant,
the Perfect Buddha,

for the subduing of intoxication,
for the getting rid of thirst,
for the uprooting of attachment,
for the breaking of the round (of re-birth),
for the destruction of craving,
for dispassion,
for cessation,
for the realization of Nibbāna.

Now when moral conduct is thoroughly
developed, collectedness is of great fruit,
of great advantage;

when collectedness is thoroughly devel-
oped, wisdom is of great fruit, of great
advantage;

when wisdom is thoroughly developed,
the heart is freed completely from the
pollutions (āsava),

which are in brief: the pollution of
sensuality, the pollution for existence, and
the pollution of unknowing.

Therefore, having well-prepared yourself
in this Dhamma-Vinaya made known by
the Tathāgata,

you should train yourself with the training
in the supreme moral conduct,

the training in supreme collectedness,

the training in supreme wisdom,

and thus with diligence you should strive.

In the above Pāli passages, the word TE in different places, e.g. in TATTHA TE YĀVAJĪVAM
USSĀHO KARAṆĪYO, in TANTE YĀVAJĪVAM AKARAṆĪYAM, and in TASMĀTIHA TE must be changed
into VO when it is a collective ordination. Thus the above passages become TATTHA VO YĀVAJĪVAM
USSĀHO KARAṆĪYO, TAM VO YĀVAJĪVAM AKARAṆĪYAM, and TASMĀTIHA VO.

At the end of the Anusāsana, the new bhikkhu should acknowledge it by saying *ĀMA BHANTE* (Yes, Sir), and then prostrate three times.

Then the new bhikkhu takes a seat within the assembly. In case there are offerings for the Upajjhāya and the Ācariya or for the other bhikkhus there, he should receive them and present them to the Upajjhāya and so on. The place to receive these offerings will have been prepared and the new bhikkhu should go out of the assembly and sit there. An offering from a layman can be received by him into his hands, but when a laywoman hands him offerings, he should receive them with a special oblong piece of cloth (already in his set of robes) spread lengthwise in front of him which he holds by one end while the laywoman puts offering on the other end.

Having finished with the offerings, the new bhikkhu comes back to his place. While the assembled bhikkhus chant the Anumodanā passages (acknowledgement of the merit-making) and the blessing passages, he should dedicate the merit arising from being ordained to deceased members of his family, etc., at the same time pouring out water. During the stanzas beginning with *YATHĀ...* (see, Appendix III), he pours all the water from a small flask into a little bowl (signifying that he gives all of the merit to others in less fortunate births). At the end of the *YATHĀ...* passages, when all the bhikkhus chant the stanzas *SO ATTHALADDHO...* (for a single ordination) or *TE ATTHALADDHĀ...* (for the collective ordination, including *sāmaṇeras*), and the *BHAVATU SABBA...* (see, Appendix III) the new bhikkhu is to join his hands in the gesture of respect until the end of the chanting.

Chapter Five

PRELIMINARY DUTIES FOR A NEW BHIKKHU

Bindukappa - Marking the robes

It is laid down in the Vinaya or Discipline that a bhikkhu, before putting on a new robe, must mark one of its corners with a spot not smaller than a bedbug's body and not larger than the iridescent spot in a peacock's tail-feather. This spot may be blue (-green), black or muddy colour. There is an offence of pācittiya (expiation) if a bhikkhu fails to make this mark. It is thus the duty of the Upajjhāya, Ācariya or some other bhikkhu to teach the newly ordained bhikkhu to do this. A pencil (or other marking instrument) may be used for this purpose while the owner of the robe should say, either out loud or mentally:

IMAM BINDUKAPPAM KAROMI (I make this proper mark)

The purpose of this is either to spoil its attractiveness, or to mark it as his own (possibly as marking one's name or initials does nowadays). Once this marking has been done there is no need to do it again even when the mark has disappeared through washing.

(Present practice is to mark each robe with three spots, while making each spot repeating the above formula. Initials or name can be added as further means for identification.)

(See, Pācittiya 58).

Adhitthāna - Determining for use

Some kinds of Requisites (parikkhāra) are allowed for personal use only within a limited number or within a certain time. These must be determined for use. Failure to do so is a pācittiya offence (of the kind known as nissaggiya, or expiation with forfeiture), in which the article over-time or over-quantity must be given away to some other bhikkhu. The following are such requisites:

- | | |
|-----------------|-------------------------------|
| 1. Saṅghāṭi | (the double-thick) outer robe |
| 2. Uttarāsaṅga | the upper robe |
| 3. Antaravāsaka | the under robe |
| 4. Patta | the almsbowl |
| 5. Nisidana | the sitting-cloth |

Only one of each of items 1-5 above may be determined for use at any one time.

- | | |
|----------------------|---|
| 6. Paccattharaṇa | bedsheet |
| 7. Mukhapuñchanacola | handkerchief |
| 8. Parikkāracola | small requisites, such as cloth for a water-strainer, almsbowl bag, shoulder-bag, wrapping cloths, etc. |

As many as are necessary of items 6-8 may be determined for use.

- | | |
|--------------------|--------------------------------|
| 9. Kaṇḍupaṭicchādi | (skin)-eruption covering cloth |
| 10. Vassikasāṭika | rains cloth (for bathing) |

Items 1-8 can be determined for use throughout the year, while items 9-10 are for use *one* at a time, respectively, during illness, or during the four months of the Rains.

The Pāli passages for determining these requisites for use are as follows:

- | | |
|---------------------------------------|---|
| IMAM UTTARĀSAṄGAṀ ADHIṬṬHĀMI | (I determine this upper robe) |
| IMAM ANTARAVĀSAKAṀ ADHIṬṬHĀMI | (I determine this under robe) |
| IMAM SANGHĀṬIṀ ADHIṬṬHĀMI | (I determine this outer robe) |
| IMAM PATTAM ADHIṬṬHĀMI | (I determine this almsbowl) |
| IMAM NISĪDANAṀ ADHIṬṬHĀMI | (I determine this sitting-cloth) |
| IMAM KAṆḌUPAṬICCHĀDIṀ
ADHIṬṬHĀMI | (I determine this skin-eruption covering cloth) |
| IMAM VASSIKASĀTIKAṀ ADHIṬṬHĀMI | (I determine this rains cloth) |
| IMAM PACCATTHARAṆAṀ ADHIṬṬHĀMI | (I determine this bedsheet) |
| IMAM MUKHAPUÑCHANACOLAṀ
ADHIṬṬHĀMI | (I determine this handkerchief) |
| IMAM PARIKKHĀRACOLAṀ ADHIṬṬHĀMI | (I determine this small requisite) |

There are two methods of determining, that is, the physical and the verbal. Touching the article and mentally reciting the Pāli passage appropriate to it is called physical determination, while to utter the passage without touching it is verbal determination. The latter may be further divided into two, when the article is within the distance of hatthapāsa, and when beyond it. A hatthapāsa is a cubit or forearm's length (varying from a foot to twenty inches or so, according to persons). When the article to be determined is within the hatthapāsa the Pāli passages above can be used but when it is beyond the hatthapāsa the adjective IMAM (this) should be changed to ETAM (that).

When several articles (of the same kind) will be determined at the same time, the singular adjectives IMAM (this) and ETAM (that) must be changed

respectively to IMĀNI (these) and ETĀNI (those). The names of the articles must also be put in the plural form, as follows:

IMĀNI	}	PACCATTHARAṆĀNI ADHIṬṬHĀMI (I determine (or) bedsheets)	these
(or)			those
ETĀNI	}	PACCATTHARAṆĀNI ADHIṬṬHĀMI (I determine (or) bedsheets)	those
IMĀNI			these
(or)	}	MUKHAPUÑCHANACOLĀNI ADHIṬṬHĀMI (I determine (or) handkerchiefs)	those
ETĀNI			those
IMĀNI	}	PARIKKHĀRACOLĀNI ADHIṬṬHĀMI (I determine (or) small requisites)	these
(or)			those
ETĀNI	}	PARIKKHĀRACOLĀNI ADHIṬṬHĀMI (I determine (or) small requisites)	those
			those

Paccuddharāṇa - Relinquishing from use

When the determined articles (items 1-5 above, one of each being usable at one time) are to be replaced, the articles already determined must first be suspended from use. The Pāli passages for this purpose resemble those in the determining process except that the verb ADHIṬṬHĀMI (I determine) should be changed to PACCUDDHARĀMI (I relinquish). For example:

IMAM SAṄGHĀṬIM PACCUDDHARĀMI (I relinquish this outer robe from use)

The names of other articles to be relinquished from use should be put in the accusative case before the verb, as above.

In the case of robes (items 1-3), first they must be dyed to the required colour and marked (bindukappa) before being determined for use.

Vikappa - Combination of ownership

With the exception of the determined pieces of cloth, any other piece of cloth larger than four by eight inches and which may be made up into a robe is called Atirekacivaram (an extra robe). This extra robe (or robes) can be kept by a bhikkhu for not more than ten days, beyond which time he should disclaim the right of ownership. In case he wishes still to use it in addition to those determined, he should combine the right of ownership, that is to say, make it usable by some other bhikkhu as well as himself. This is called Vikappa. A sāmaṇera is also allowed as a second owner, though a bhikkhu is generally preferred.

The act of vikappa is divided into two kinds, that is, in the presence of the second owner, and in his absence. The first kind may be done with the following passages while within hatthapāsa:

IMĀM CĪVARAM TUIHAM VIKAPPEMI (I share this robe with you)

IMĀNI CĪVARĀNI TUIHAM VIKAPPEMI (I share these robes with you)

In case the article for vikappa is more than a hatthapāsa away, the adjective, as before, should be changed as follows:

ETAM CĪVARAM TUIHAM VIKAPPEMI (I share that robe with you)

ETĀNI CĪVARĀNI TUIHAM VIKAPPEMI (I share those robes with you)

When the second owner is older (in Vassa) than the bhikkhu who does the act of vikappa, the pronoun TUIHAM should be changed to ĀYASMATO. For example (for a robe within hatthapāsa):

IMĀM CĪVARAM ĀYASMATO VIKAPPEMI

The meaning is the same as in the above passage, the difference being only that the form of the pronoun implies more respect by the speaker.

When the article for vikappa is other than a robe (or robes), its Pāli name should be put in place of CĪVARAM or CĪVARĀNI. For example:

IMĀM	}	PATTAM	{	TUYHAM	}	VIKAPPEMI	(I share this (or that) bowl with you (or the revered one)).
(or)				(or)			
ETAM	}	PATTE	{	ĀYASMATO	}	VIKAPPEMI	(I share these (or those) bowls with you (or the revered one)).
IME				(or)			
(or)	}	PATTE	{	TUYHAM	}	VIKAPPEMI	(I share these (or those) bowls with you (or the revered one)).
ETE				(or)			
				ĀYASMATO			

To make vikappa in the absence of the second owner means uttering the Pāli passages in the presence of some other bhikkhu, as follows:

IMĀM CĪVARAM }
 (or) } (2nd owner's name in Dative case) BHIKKHUNO VIKAPPEMI
 IMĀNI CĪVARĀNI }
 (I share this robe (these robes) to Bhikkhu.....)

Similarly, when the second owner is older (in Vassa) than the bhikkhu who does the vikappa the Pāli passage must be changed, as follows:

IMĀM CĪVARAM }
 (or) } ĀYASMATO (2nd owner's name in Dative case) VIKAPPEMI
 IMĀNI CĪVARĀNI }
 (I share this robe (these robes) to the venerable.....)

In case UTTARA BHIKKHU is younger (in Vassa) than the bhikkhu who does the vikappa, the latter should say:

IMĀM CĪVARAM UTTARASSA BHIKKHUNO VIKAPPEMI
 (I share this robe to Uttara Bhikkhu).

But in the case when UTTARA BHIKKHU is older (in Vassa) than the bhikkhu who does the vikappa, the latter should say:

IMAMĀ CĪVARAMĀ ĀYASMATO UTTARASSA VIKAPPEMI

(I share this robe to the Venerable Uttara)

In doing vikappa with the almsbowl and other articles, or doing it within or without hatthapāsa, the Pāli names and adjectives should be changed to suit the circumstances, in the same way as mentioned above under the method of vikappa in the presence of the second owner.

Anujānanam - Acknowledgment and permission

When the first owner wants to use the robe or other articles, ownership of which has been combined with some other bhikkhu, he must ask the second owner to allow him to do so before using it freely. The first owner who uses such an article without first doing this, falls into an offence of Pācittiya (see, Pāc. 59). The only exception to this requirement is when the two are intimate friends. Accordingly, this leads to the usual practice of doing the vikappa with a bhikkhu who is a close friend. To be on the safe side, however, the formal acknowledgment on the part of the second owner should still be done. The Pāli passage for this purpose is as follows:

IMAMĀ CĪVARAMĀ	}	MAYHAMĀ	{	SANTAKAMĀ	}	PARIBHUÑJA VĀ VISAJJEHI VĀ
(or)				(or)		
IMĀNI CĪVARĀNI				SANTAKĀNI		YATHĀPACCAYAM VĀ KAROHI

(This (or these) robe(s) is my property: you can use it (them), give it away, or do as you wish with it).

This passage is for the acknowledgment of combined ownership by the second owner who is older (in Vassa) than the first owner. In case the second is younger in Vassa than the first, he should say as follows:

IMAMĀ CĪVARAMĀ	}	MAYHAMĀ	{	SANTAKAMĀ	}	PARIBHUÑJATHA VĀ VISAJJETHA
(or)				(or)		VĀ YATHĀPACCAYAM VĀ
IMĀNI CĪVARĀNI				SANTAKĀNI		KAROTHA

The meaning is the same as the first case, the difference being only in the plural form of the verbs which imply more respect on the part of the speaker.

As before, the adjectives ETAMĀ and ETĀNI replace IMAMĀ and IMĀNI when the act of vikappa is done outside hatthapāsa. The Pāli names of the various articles should be changed according to circumstances.

After acknowledgment on the part of the second owner the article can be used by both owners. But if it is to be determined for individual use (*adhiṭṭhāna*) the second owner should be asked to relinquish his right to it first. As regards a bowl the ownership of which has been combined (*vikappa*), there is no fixed rule for the acknowledgment of combined ownership by the second owner. The first owner, accordingly, may use it by his right of half-ownership. But when he wishes to determine it for use as his own (*adhiṭṭhāna*), he has first to obtain the relinquishment of ownership by the second owner. (The relinquishment passage is the same as that for acknowledgment).

Āpattipaṭidesanam - Confession of offences

Every bhikkhu should be governed by the laws of the Vinaya. An infringement of any of its rules of training is called an āpatti or offence. A bhikkhu with an offence should clear himself of it in the appropriate way, such as: confess it to another, make amends in some way, or both confess and make amends. Āpatti are of two kinds characterized by their results, that is to say, the incurable (*atekicchā*), and the curable (*satekicchā*). The former refers to the āpatti called *pārājika*, or that which defeats. If a bhikkhu should commit any of these four *pārājikas*, he can no longer be a bhikkhu, nor can he be re-ordained in the remainder of his life. He has in fact defeated himself. Having committed this āpatti, the offender must be removed from the bhikkhusaṅgha, meaning that he takes off his robes and resumes the layman's state. The āpatti called curable may be divided into two classes: the heavy offences (*garukāpatti*), and the light offences (*lahukāpatti*). Under the first heading are the *Saṅghādisesa*, thirteen serious offences entailing 'Initial and subsequent meeting of the Saṅgha'. These offences are curable by undertaking a special kind of self-humiliating process after which if the Saṅgha is convinced of one's repentance, in a meeting of not less than twenty bhikkhus, the offender is declared pure again and restored to his old status. (This is discussed in detail in *Vinayamukha Vol. III*). Light offences are of different categories, from the more serious to the slightest in this order:— *Thullaccaya* (grave offences), *pācittiya* (offences of expiation), *pāṭidesaniya* (offences which ought to be confessed), *dukkata* (offences of wrong-doing), *dubbhāsita* (offences of wrong speech). Purification from these offences can be effected by confession of them to another bhikkhu in the way outlined below.

A bhikkhu who wishes for purity from āpatti should arrange his robe over his left shoulder (leaving the right one open) and going to another bhikkhu, kneel

down before him. Joining his hands respectfully he makes known his wish to be purified of certain āpatti, which if he recollects specifically what they are, he should first tell the other bhikkhu in his own language. (This prevents bhikkhus who have the same offence from confessing together, which is itself an offence called sabhāgāpatti of the dukkaṭa category). Then he proceeds to chant the traditional Pāli passages for confession.

i). The Complete Formula

AHAM BHANTE ¹	SAMBAHULĀ ²	NĀNĀVATTHUKĀYO ³
I Venerable Sir	many times	with different bases
THULLACCAYĀYO ⁴	ĀPATTIYO ⁵	ĀPANNO TĀ ⁶
of the grave class	of offences	having fallen into these
PAṬIDSEMI		

(1) confess.

Alternatives for the numbered words above:

1. ĀVUSO (venerable friend)—used when the confessing bhikkhu is senior to the one acknowledging him.
2. EKAM (one) — used when there has been only one offence against one rule.
DVE (two) — two offences against one rule.
For more than two offences SAMBAHULĀ must be used.
3. 'Different bases' means based on different persons, objects, etc., connected with āpatti and therefore infringements of different rules. Omit in the case of only one offence, or where offences are many but against the same rule. Omit also in the case of Dubbhāsita.
4. NISSAGGIYĀYO PĀCITTIYĀYO (expiation with forfeiture)—before confession of this, forfeiture to another bhikkhu has to be made of the articles concerned (see below, Notes).
PĀCITTIYĀYO (expiation)
DUKKAṬĀYO (wrong-doing)
DUBBHĀSITĀYO (wrong speech) — there is only one rule in this class so the word 'NĀNĀVATTHUKĀYO' should not be used.
5. ĀPATTIM (offence) — used when there is one offence against one rule.
6. TAM (that) — used when there is one offence against one rule.

ii). Some examples of the formula in use:

AHAM BHANTE EKAM THULLACCAYAM ĀPATTIM ĀPANNO TAM PAṬIDSEMI

(I, Venerable Sir, have fallen into one grave offence, that do I confess)

AHAM BHANTE DVE PĀCITTİYĀYO ĀPATTIYO ĀPANNO TĀ PAṬIDSEMI
(I, Venerable Sir, having fallen into two offences of expiation, those do I confess).

AHAM BHANTE SAMBAHULĀ DUKKAṬĀYO ĀPATTIYO ĀPANNO TĀ PAṬIDSEMI

(I, Venerable Sir, having many times fallen into offences of wrong-doing (against a single training-rule), those do I confess).

AHAM BHANTE DVE NĀNĀVATTHUKĀYO THULLACCAYĀYO ĀPATTIYO ĀPANNO TĀ PAṬIDSEMI

(I, Venerable Sir, having fallen into two grave offences with different bases, those do I confess).

AHAM BHANTE SAMBAHULĀ NĀNĀVATTHUKĀYO PĀCITTİYĀYO ĀPATTIYO ĀPANNO TĀ PAṬIDSEMI (I, Venerable Sir, having many times fallen into offences of expiation with different bases, those do I confess).

iii). General Confession before Pāṭimokkha

The formula used in this case is always 'many times fallen into offences with different bases'. The confession is made immediately before hearing the Pāṭimokkha.

In the example below (and with those above also), a more junior bhikkhu is confessing to one senior to him. When the opposite is the case, the words in brackets are used by the senior bhikkhu confessing and by the junior bhikkhu acknowledging him.

Confessing bhikkhu: AHAM BHANTE (ĀVUSO) SAMBAHULĀ NĀNĀVATTHUKĀYO THULLACCAYĀYO APATTIYO ĀPANNO TĀ PAṬIDSEMI (I, Venerable Sir, having many times fallen into grave offences with different bases, those do I confess).

Acknowledger: PASSASI ĀVUSO? (Do you see, venerable friend?) PASSATHA BHANTE? Do you see, Venerable Sir?)

Confessing bhikkhu: ĀMA BHANTE (ĀVUSO) PASSĀMI (Yes, Venerable Sir, I see)

Acknowledger: ĀYATIṀ ĀVUSO SAMVAREYYĀSI (In future, venerable friend, you should be restrained). (ĀYATIṀ BHANTE SAMVAREYYĀTHA. In future, Venerable Sir, you should be restrained).

Confessing bhikkhu: SĀDHU SUṬṬHU BHANTE (ĀVUSO) SAMVARISSĀMI (It is well indeed, Venerable Sir, I shall be restrained). This sentence is to be repeated three times.

The same formula is then used for each of the other classes of āpatti substituting the appropriate words as given in section i). 4. above. The words 'I see' (passāmi) above mean 'I see the many grave offences' etc., for if one has fallen into offences, by this confession one is cleared, while if one does not remember having broken any rules at all, there is no offence in speaking formally in this way.

iv). Notes

In the text of the Pāṭimokkha, there are no Thullaccaya offences as these occur in the body of the Vinaya. Where there is the incomplete commission of pārājika and some saṅghādisesa offences, a thullaccaya results.

* Among the Nissaggiya Pācittiya offences, there are a few which are easier to commit (see Nos. 1, 2, 18, 23,). In this class of offence the articles which are subject to forfeiture due to a bhikkhu's omission or commission, must be forfeited to another person (usually a bhikkhu but sometimes a saṅgha of bhikkhus) speaking the Pāli words of forfeiture which are appropriate before confession of the offence.

The Pāli sentences for the above four offences are as follows:

1. IDAṂ ME BHANTE CĪVARAM DAŚAHĀTIKKANTAM NISSAGGIYAM, IMĀHAM ĀYASMATO NISSAJJĀMI (This, my robe, venerable sir, has passed ten days and is to be forfeited; I forfeit it to you).
2. IDAṂ ME BHANTE CĪVARAM RATTIVIPPAVUTTAṂ AÑÑATRA BHIKKHUSAMMATIYĀ NISSAGGIYAM, IMĀHAM ĀYASMATO NISSAJJĀMI (This my robe, Venerable Sir, being separated from me for a night without the consent of bhikkhus, is to be forfeited; I forfeit it to you).
18. AHAM BHANTE RUPIYAM PAṬIGGAHESIM IDAṂ ME NISSAGGIYAM, IMĀHAM SAṅGHASSA NISSAJJĀMI (Venerable Sirs, I have accepted money which is to be forfeited; I forfeit it to the Saṅgha). *This must be declared in the midst of the Saṅgha. It cannot be forfeited to an individual bhikkhu.*
23. IDAṂ ME BHANTE BHESAJJAM SATTĀHĀTIKKANTAM NISSAGGIYAM, IMĀHAM ĀYASMATO NISSAJJĀMI (This my medicine has been kept beyond seven days and is to be forfeited; I forfeit it to you).

However, although the confessing bhikkhu should truly give up the article concerned, it is a good bhikkhu tradition that in some cases the forfeited article should be returned to him. The words for doing this in the cases of Nos. 1 and 2 above are:

* Information on the Nissaggiya Pācittiyas added by the Editors. See Vinayamukha (The Entrance to the Vinaya) I, Ch. VI.

IMAM CĪVARAM ĀYASMATO DAMMI (I give this robe to you). In the case of 22, substitute BHESAJJAM for CĪVARAM. Though the medicine has been returned, it should be given by him to sāmaṇeras or to laypeople. But there are no words for returning money to a bhikkhu as he may not accept, keep or handle it.

Pāṭidesaniya is not usually confessed these days as it is difficult to commit these four offences.

The seventy-five Sekhiya or Trainings if transgressed, are offences of dukkaṭa (wrong-doing) and should be confessed as such. There are numerous other dukkaṭa in the body of the Vinaya.

Offences of different classes cannot be confessed together. The various classes must be taken one after the other as given above.

A bhikkhu may miscalculate the number of his offences only by stating that he has fallen into more of them than is actually the case. Thus, the word 'sambahulā' (many) can be used mistakenly for 'ekam' (one) or 'dve' (two). It is not allowed to confess one or two offences when in fact many should have been mentioned. Nor is it allowable to make a mistake in the name of the class of offence.

Upon the two Uposatha days of each (lunar) month when the Pāṭimokkha is recited for all bhikkhus within a particular boundary, all those bhikkhus must first make confession of their offences in the manner outlined above, and thus become pure before listening to the recital. Listening to the Pāṭimokkha recital without first being purified by confession, is itself an offence, a dukkaṭa āpatti.

Vassāvāso - Rains-residence

It has been a tradition up to the present for bhikkhus to stop wandering and stay for the Rains-residence during the first three months of the rainy season. This period, according to the lunar calendar, begins on the day after the Full Moon Day of the eighth lunar month, or in terms of the new-style calendar month, generally on the day after the Full Moon Day of July. But occasionally there are two Full Moon days in July and in this case the 'Rains' is scheduled to begin on the day after the second Full Moon of that month. (This is to keep up with the seasons of the year, since the lunar months gradually lag behind the new-style calendar months). This time would then fall in the ninth lunar month, so it was corrected by the astrologers who managed to correlate both systems by adding another eighth lunar month from time to time, so that the 'Rains' will always fall nominally in the

eighth lunar month of every year. Thus there are periodically *two* eighth lunar months and in such a year the 'Rains' must begin on the day after the Full Moon of the *second* eighth lunar month.

This means that the second *kind* of rains-residence (i.e., on the day after the second Full Moon in the month of July) takes place only periodically since there are not two Full Moons in that month every year. It is only on such an occasion that the Rains-residence can be shifted in order to correct the small discrepancy (between the lunar months and the calendar months) that has mounted up gradually every year, also to keep pace with the seasons of the year. But many bhikkhus, not understanding this, take the second *kind* of Rains-residence for the second period (the later rains-residence) and conclude that there are to be two successive periods of Rains-residence every year. So a second Rains-residence was fixed permanently beginning on the day after the Full Moon of August and ends accordingly one month later than the first period.

Before the day of Rains-entry, it is advisable for every bhikkhu to repair and clean his dwelling place and then put all his belongings into order. On the day of Rains-entry, all the bhikkhus within the same monastery must gather in the main temple (Uposathaghāra) and make a resolution to stay every night for the period of the Rains within the area of the Ārāma (monastery). The Pāli passage for this purpose is as follows:

IMASMIM ĀVĀSE IMAM TEMĀSAM VASSAM UPEMA

(We (shall) stay for the Rains in this Āvāsa (monastery) for three months)

However, there was at first some doubt as to fixing the area in which to stay for the Rains, so to relieve oneself of this doubt, there was an individual method of making a resolution in one's own lodging. But later on when it was agreed to fix the area of the monastery as a general location for the Rains, it was then made known to bhikkhus where the boundary lines of the monastery in which they are 'to greet the dawn' during the three months of the Rains are laid down.

In case a bhikkhu lives alone in the forest, the place where he is to stay for his Rains is his own lodging together with the area round it. The Pāli passage for this is:

IMASMIM VIHĀRE IMAM TEMĀSAM VASSAM UPEMI

(I (shall) stay for the Rains in this Vihāra (dwelling) for three months)

Thus it is incumbent upon every bhikkhu to stop wandering during the period of the Rains. In case there is some urgent business to attend to, a special period

of seven days is allowed for the purpose if the bhikkhu makes a resolution that he will return within that time. This is called *Sattāha-karaṇiya*, the seven days for what should be done. To go away without making a resolution to return, or not to come back within the prescribed time, is to 'break' the Rains-residence. An unnecessary breaking of the Rains, or failure to make a resolution to stay for the Rains, is to be disobedient to the tradition and a transgression of one of the prohibitions. The transgressor commits an offence of wrong-doing (*dukkata*).

Khamāpanakammam - Asking for forgiveness

It is advisable in the *Buddhasāsana* that when a person has done wrong to another, as soon as he is aware of it, he should ask the forgiveness of the wronged person. The latter, being begged for forgiveness, ought not to cherish anger or hatred against the former, but ought to forgive him for his wrong-doing. Among bhikkhus in the early days, it is obvious that the opportunity for doing this was during the period of the Rains when there was a larger gathering than usual. So it has become traditional for bhikkhus to ask the Theras for forgiveness on the first day of the Rains or on some day after that, according to whether they stay in the same wat or in different wats.

The procedure for asking for forgiveness (whether on this formal occasion, or at other times when another bhikkhu has been wronged) begins with offering to the Thera (or other bhikkhu) the tray of offerings (candles, incense sticks, flowers and sometimes toothwood etc.). (In some wats, *Namo* is chanted first three times and the offering-tray then picked up and held by the most senior bhikkhu in the group, while all chant "*Āyasmante*"). Then while kneeling with the hands joined in the gesture of respect the bhikkhu who asks for forgiveness should speak the following Pāli passage:

ĀYASMANTE PAMĀDENĀ DVĀRATTAYENA KATAM SABBAM APARĀDHAM
KHAMATHA ME BHANTE (Forgive me, Venerable Sir, for all wrong-doing done carelessly to the Revered One by way of the three doors (of mind, speech and body).*)

The Thera sitting in the polite sideways posture then speaks the following words:

* (In some wats immediately after chanting this, all bhikkhus prostrate and remain in that position while the senior bhikkhu speaks his forgiveness together with verses of blessings, at the end of which all, still prostrating, chant, "*Sādhu, Bhante*"). Editors' note.

AHAM KHAMĀMI, TAYĀPI ME KHAMITABBAM (I forgive you; you should forgive me)

The bhikkhu who asks for forgiveness should then say:

KHAMĀMI BHANTE (I forgive (you), Venerable Sir)

When there are many bhikkhus asking for forgiveness collectively, they can do so at the same time by changing the Pāli word ME (me) into NO (us), and KHAMĀMI (I forgive) into KHAMĀMA (we forgive). The Thera then should say TUMHEHIPI (by you-plural) instead of TAYĀPI (by thou). (ĀYASMANTE, a general word of respect for bhikkhus senior to oneself, may be replaced by other more appropriate words on some occasions, for instance: UPAJJHĀYE (for one's Preceptor), ĀCARIYE (for one's Teacher), THERE (for another senior bhikkhu), MAHĀTHERE (for a very senior and respected bhikkhu). Editors' note).

In this matter of asking for forgiveness, truly the senior bhikkhu too should ask for it, following the junior.

Pavāraṇā - Inviting admonition

It is customary for bhikkhus to assemble twice a month to hear the Pāṭimokkha (the recitation of the Code of Discipline). This is done on the Full Moon day and on the day before the New Moon day. The quorum required for this recitation is four bhikkhus. But on the Full Moon of the eleventh lunar month there is a special allowance for performing the Pavāraṇā (the Invitation to admonish) in place of the usual recitation. This means that each bhikkhu invites admonishment from the others for his misdeeds. The quorum required for this is five bhikkhus. The place for this general admonition is, as usual, the main temple (uposathaghāra). An able bhikkhu is to propose the Motion and then all other bhikkhus there, except the most senior in the assembly, having put their robes over their left shoulders (leaving right shoulders open), kneel down, join hands in the gesture of respect and then chant the following Pāli passages, one after another from the eldest bhikkhu to the youngest (in order of seniority), as follows:

SAṄGHAM BHANTE PAVĀREMI,

Venerable Sir, I invite admonition from the Saṅgha.

DIṬṬHENA VĀ SUTENA VĀ PARISAṆKĀYA VĀ. According to what has been seen,

heard or suspected,

VADANTU MAṀ AYASMANTO ANUKAMPAM may the Reverend Ones instruct me out of compassion.

UPĀDĀYA,

PASSANTO PAṬIKARISSĀMI.	Having seen it, I shall make amends.
DUTIYAMPI BHANTE SAṄGHAM PAVĀREMI,	For the second time, Venerable Sir, I
	invite admonition from the Sangha.
DIṬṬHENA VĀ SUTENA VĀ PARISANKĀYA VĀ.	According to what has been seen,
	heard or suspected,
VADANTU MAṂ ĀYASMANTO ANUKAMPAM	may the Revered Ones instruct me
UPĀDĀYA,	out of compassion.
PASSANTO PAṬIKARISSĀMI.	Having seen it, I shall make amends.
TATIYAMPI BHANTE SAṄGHAM PAVĀREMI,	For the third time, Venerable Sir, I invite
	admonition from the Sangha.
DIṬṬHENA VĀ SUTENA VĀ PARISANKĀYA VĀ.	According to what has been seen,
	heard or suspected,
VADANTU MAṂ ĀYASMANTO ANUKAMPAM	may the Revered Ones instruct me
UPADĀYA,	out of compassion.
PASSANTO PAṬIKARISSAMI.	Having seen it, I shall make amends.

When each bhikkhu has chanted these Pāli passages, all other bhikkhus should acknowledge his Invitation by uttering in unison:

SĀDHU (It is well).

Kaṭhina-Presentation of the Kathin Robe

The last month of the rainy season, from the day after the Full Moon of the eleventh lunar month to the Full Moon day of the twelfth lunar month, was the time laid down to seek for new robes to replace the old ones. So it was the occasion when the laity could supply the bhikkhus with new cloths for this purpose. Regarding this, there was a special allowance that the assembly of bhikkhus could appoint a bhikkhu to receive the pieces of cloth, which were not enough usually for all bhikkhus in the assembly, and have them made into one of his three (determined) robes. The appointed bhikkhu was then to wash, measure, cut, sew and dye the robe within that day. Then he was to mark it for use as one of his three robes. This robe was then called the Kaṭhina-robe (the robe in the Kaṭhina season) and all the procedure from washing it to determining it for use were called Kaṭhinatthāro (lit: the spreading of the cloth for the kaṭhina robe and all other processes including dedicating it). In those days, bhikkhus were not so experienced in the art of sewing so that they had to lay out a sewing-frame and with this as a guide the pieces were stitched together. When this had been done the assembly of bhikkhus was

informed in order to acknowledge the meritorious deeds. All those who take part in this acknowledgment, that is, both the bhikkhu who is the owner of the kaphina robe and all other bhikkhus who unanimously appoint him, are exempt from several prohibitions in the Vinaya. Some of these exemptions are: The extension of the period for seeking new robes to the four winter months, and a special allowance to keep cloth for making robes more than ten days.

The procedure for giving the Kaphina robe to a bhikkhu can be outlined as follows. When the layman who supplies the Kaphina robe has finished reciting the Pāli passages for this purpose, the assembly of bhikkhus acknowledges this by saying, SĀDHU (It is well). Then a bhikkhu in the assembly should kneel down, join hands in the gesture of respect, inform the assembly of the merits obtained in acknowledging the making of the Kaphina robe and then ask the Saṅgha whether it desires to do so. The bhikkhus in that assembly should say: ĀKANKHĀMA BHANTE (We desire (to do so) Venerable Sir). In case there is a bhikkhu who is older in Vassa than the appointed one, the former should say only ĀKANKHĀMA, he should not say, BHANTE. The omission of BHANTE on the part of the bhikkhu who is older in Vassa than the appointed bhikkhu should be understood throughout the procedure of acknowledgment.

Now the second bhikkhu should describe the quality of a bhikkhu who is worthy of the Kaphina robe. Here there is no formal acknowledgment and the bhikkhus remain silent.

Then the third bhikkhu will name the bhikkhu who he thinks is worthy to receive the Kaphina robe. At the end of his recital, all other bhikkhus acknowledge in unison: RUCCATI BHANTE (It is pleasing, Venerable Sir).

The fourth bhikkhu now declares the formal consent of the Saṅgha to present the Kaphina robe (together with, as sometimes done, some ready-made robes) to the appointed bhikkhu. At the end of his recital, all the other bhikkhus should say: SĀDHU BHANTE (It is well, Venerable Sir).

Then another bhikkhu (or two together) will recite the Motion and Announcement for the formal consent of the Saṅgha to present the appointed bhikkhu with the Kaphina robe. At the end of the Motion and Announcement, the appointed bhikkhu puts on the Kaphina robe and receives the offerings. Then the Saṅgha recites the Pāli passages acknowledging the merit of the laity for their donation of the Kaphina robe.

It is the duty both of the appointed bhikkhu and of all the other bhikkhus in the Ārāma to help one another making these Kaṭhina cloths into the Kaṭhina robe within that day. When the Kaṭhina robe is finished, the appointed bhikkhu should relinquish from use his corresponding old robe and then mark and determine the new one for use. Then he carries it to the assembly of bhikkhus and says the following Pāli passage for acknowledgment on the part of the assembled bhikkhus:

ATTHATAṀ BHANTE SAṄGHASSA KAṬHINAM DHAMMIKO KAṬHINATTHĀRO ANUMODATHA, (Venerable Sir, the Kaṭhina of the Saṅgha has been spread, rightly dedicated is the Kaṭhina, (thus) should you acknowledge it).

If the appointed bhikkhu is older in Vassa than all the other bhikkhus in the assembly, he should replace BHANTE with ĀVUSO.

The bhikkhus in the assembly give their acknowledgment one after the other from the most senior bhikkhu down to the youngest in Vassa, as follows:

ATTHATAṀ BHANTE SAṄGHASSA KAṬHINAM DHAMMIKO KAṬHINATTHĀRO ANUMODĀMI (Venerable Sir, the Kaṭhina, of the Saṅgha has been spread, rightly dedicated is the Kaṭhina, (thus) I acknowledge).

In case the bhikkhus wish to give their acknowledgment at the same time, they can say ANUMODĀMA (we acknowledge) instead of ANUMODĀMI (I acknowledge). If one of the bhikkhus is older in Vassa than the appointed bhikkhu he should say ĀVUSO instead of BHANTE in the individual acknowledgment but in the collective acknowledgment he should omit the word BHANTE.

Nissaya - Requesting Dependance after Upasampadā

If a new bhikkhu does not stay in the same wat as his Upajjhāya, he should ask for dependance on his Ācariya or from the abbot of the wat where he will stay. To do this, he should put on his robe in the respectful manner (to cover the left shoulder leaving the right one open) and having approached him, prostrate three times. Then he should sit in the polite posture and with the hands joined in the gesture of respect, say the following Pāli passages three times:

ĀCARIYO ME BHANTE HOHI, ĀYASMATO NISSĀYA VACCHĀMI.

(Venerable Sir, may you be a Teacher to me, I shall stay dependant on the Revered One).

Then the Ācariya says in acknowledgment:

OPĀYIKAM (It is right) and so on and the new bhikkhu replies each time: SĀDHU BHANTE. Now the new bhikkhu chants the following passage as a promise of his service:

AJJATAGGEDĀNI THERO MAYHAM BHĀRO, AHAMPI THERASSA BHĀRO.

(From this day onward the Thera's burden will be mine, I shall be the burden of the Thera).

Then the new bhikkhu prostrates three times. After this he can stay with the Ācariya in his wat. If a new bhikkhu does not request dependance or nissaya, this is an offence of the dukkata class.

Entering the town during the 'wrong' time*

According to the Pāṭimokkha, the Code of Discipline, (see Pācittiya 85), if a bhikkhu wishes to enter the town and go to the houses of lay people during afternoon, evening or at night time, he must take leave first of another bhikkhu in the grounds of the wat, that is unless there is something very urgent to be done. This leave-taking is done usually by informing the abbot of the wat, or in his absence, another Thera, or else one signs one's name in a special book kept for this purpose. Leave can be taken of the Abbot or other senior bhikkhus in any language but some bhikkhus like to use the following Pāli passage:

VIKĀLE GĀMAPAVESANAM ĀPUCCHĀMI.

(I take leave to go to the town in the 'wrong' time).

* This section has been added by the Editors.

Chapter Six

DAILY CHANTING

A bhikkhu should be respectful above all to the Buddha, the founder of the Buddhasāsana; to the Dhamma, which is his Teaching; and to the Saṅgha, the community of bhikkhus established by the Buddha. These three are known generally as the Triple Gem or the Three Treasures and it is from these three that all his spiritual progress comes as he treads the Path of Dhamma. The following method of chanting, for the morning and the evening, has been thought advisable for the daily practice of every bhikkhu.

The Morning Chanting

(In the main temple or hall while the leading bhikkhu is placing the offerings (candles, incense-sticks and flowers) on the shrine before the Buddha-image, the other bhikkhus should stand or kneel according to whether he is standing up to do this, or kneeling down. When the candles and the incense-sticks have been lighted and the flowers put in their places, the leading bhikkhu will chant the following preliminary Pāli passages of homage phrase by phrase, the assembled bhikkhus repeating them after him. These preliminary passages are as follows):

ARAHAM SAMMĀSAMBUDDHO BHAGAVĀ, The Exalted One, far from defilements,
perfectly Enlightened by himself,
BUDDHAM BHAGAVANTAM ABHIVĀDEMI. I bow low before the Buddha, the Exalted
One.

(make the five-point prostration once)

SVĀKKHĀTO BHAGAVATĀ DHAMMO, The Dhamma well-expounded by the
Exalted One,
DHAMMAM NAMASSĀMI. I bow low before the Dhamma.

(make the five-point prostration once)

SUPAṬIPANNO BHAGAVATO SĀVAKA- The Saṅgha of disciples who have
SAṅGHO, practised well,
SAṅGHAM NAMĀMI. I bow low before the Saṅgha.

*(YAMAMHA KHO MAYAM We have gone for Refuge to that Exalted
BHAGAVANTAM SARANAM GATĀ One,

* Bracketed passages () chanted only by the leader of the saṅgha.

(UDDISSA PABBAJJITĀ*) YO NO BHAGAVĀ (gone forth on account of) the Exalted SATTHĀ

YASSA CA MAYAṂ BHAGAVATO
DHAMMAṂ ROCEMA

One who is our Teacher,
and in which Dhamma of the Exalted One
we delight.

IMEHI** SAKKĀREHI TAṂ BHAGAVANTAṂ
SASADDHAMMAṂ SASĀVAKASAṄGHAṂ
ABHIPŪJAYĀMA.

With these offerings we worship most
highly that Exalted One together with the
True Dhamma and the Saṅgha of disciples.

HANDAMAYAṂ BUDDHASSA BHAGAVATO
PUBBABHĀGANAMAKĀRAṂ KAROMA
SE***):

Now let us chant the preliminary passage
revering the Buddha, the Exalted One:

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDHASSA. (tikkhattum)

Homage to the Exalted One, far from
defilements, perfectly Enlightened by himself.
(thrice)

(HANDAMAYAṂ BUDDHĀBHITHUTIṂ
KAROMA SE):

Now let us chant the sublime praise of
the Buddha:

YO SO TATHĀGATO ARAHAṂ SAMMĀ-
SAMBUDDO,

He who is attained to Truth, far from
defilements, perfectly Enlightened by
himself,

VIJĀCARAṆASAMPANNO SUGATO
LOKAVIDŪ,

fully possessed of wisdom and (excellent)
conduct, One who has proceeded by the
good way, Knower of worlds,

ANUTTARO PURISADAMMASĀRATHI
SATTHĀ DEVAMANUSSĀNAṂ BUDDHO
BHAGAVĀ,

Unexcelled Trainer of tamable men,
Teacher of devas and men, the Awakened
One, He who has arrived at the excellent
analytic wisdom.

YO IMAṂ LOKAṂ SADEVAKAṂ
SAMĀRAKAṂ SABRAHMAKAṂ,
SASSAMAṆABRAHMAṆIṂ PAJAṂ
SADEVAMANUSSAṂ SAYAṂ ABHIÑÑĀ
SACCHIKATVĀ PAVEDESI,

Who this world with its devas, māras and
brahmas,
this generation with its samaṇas and
brahmins together with its rulers and
mankind, made known, having realized it
through higher knowledge.

* If a layman is chanting this passage he should omit the words UDDISSA PABBAJJITĀ.

** If the offerings are placed at a distance from the leader, then ETEHI (with those) should replace IMEHI (with these).

*** In Wat Bovoranives Vihāra the leader chants: HANDADĀNI MAYANTAṂ BHAGAVANTAṂ VĀCĀYA ABHITHUTUṂ PUBBABHĀGANAMAKĀRAṂ KAROMA SE: Now let us with speech chant the preliminary passage revering that Exalted One.

YO DHAMMAṀ DESESI ĀDIKALYĀṆAṀ
MAJJHEKALYĀṆAṀ PARIYOSĀNAKAL-
YĀṆAṀ,
SĀTTHAṀ SABYAÑJANAṀ
KEVALAPARIPUNṆAṀ PARISUDDHAṀ
BRAHMACARIYAṀ PAKĀSESI,
TAMAHAṀ BHAGAVANTAṀ
ABHIPŪJAYĀMI TAMAHAṀ
BHAGAVANTAṀ SIRASĀ NAMĀMI.

(make the five-point prostration once)

(HANDAMAYAṀ DHAMMĀBHITHUTIM
KAROMA SE):

YO SO SVĀKKHĀTO BHAGAVATĀ
DHAMMO.

SANDITṬHIKO AKĀLIKO EHIPASSIKO

OPANAYIKO PACCATTAṀ VEDITABBO
VIÑÑŪHI,

TAMAHAṀ DHAMMAṀ ABHIPŪJAYĀMI

TAMAHAṀ DHAMMAṀ SIRASĀ NAMĀMI.

(make the five-point prostration once)

(HANDAMAYAṀ SAṄGHĀBHITHUTIM
KAROMA SE):

YO SO SUPAṬIPANNO BHAGAVATO
SĀVAKASAṄGHO,

UJUPAṬIPANNO BHAGAVATO

SĀVAKASAṄGHO,

ÑĀYAPAṬIPANNO BHAGAVATO

SĀVAKASAṄGHO,

SĀMĪCIPAṬIPANNO BHAGAVATO

SĀVAKASAṄGHO,

YADIDAṀ CATTĀRI PURISAYUGĀNI

AṬṬHAPURISAPUGGALĀ,

Who pointed out Dhamma good in the
beginning, good in the middle, good at the
end,

who explained the brahmacariya with
essential and literal meaning, complete and
perfect, of surpassing purity,

That Exalted One I worship most highly,
to that Exalted One my head I bow down.

Now let us chant the sublime praise of
the Dhamma:

That which is the well-expounded Dhamma
of the Exalted One,

to be seen here-now, beyond time,
(inviting one to) come-and-see,
leading inward, to be seen each wise man
for himself,

That Dhamma I worship most highly,
to that Dhamma my head I bow down.

Now let us chant the sublime praise of
the Saṅgha:

That which is the Saṅgha of the Exalted
One's disciples who have practised well,
the Saṅgha of the Exalted One's disciples
who have practised straightly,

the Saṅgha of the Exalted One's disciples
who have practised rightly,

the Saṅgha of the Exalted One's disciples
who have practised properly;

that is to say, the four pairs of men,
the eight individual persons,

ESA BHAGAVATO SĀVAKASAṄGHO, that is the Saṅgha of the Exalted One's
disciples,
ĀHUNEYYO PĀHUNEYYO DAKKHINEYYO, worthy of gifts, worthy of hospitality,
worthy of offerings, who should be
AÑJALIKARAÑIYO, respected,
ANUTTARAM PUNÑAKKHETAM LOKASSA, incomparable field of puñña for the world
TAMAHAM SAṄGHAM ABHIPŪJAYĀMI That Saṅgha I worship most highly,
TAMAHAM SAṄGHAM SIRASĀ NAMĀMI. to that Saṅgha my head I bow down.
(make the five-point prostration once)

(HANDAMAYAM RATANATTAYAPPAÑĀ- Now let us recite the Stanzas for Revering
MAGĀTHĀYO CEVA SAMVEGA- the Triple Gem together with the passages
PARIDĪPAKAPĀTHAÑCA BHANĀMA SE): conducting to a sense of urgency:
BUDDHO SUSUDDHO KARUṆĀMAHAṆ- The Buddha purified, compassion ocean--
NAVO, like,
YOCCANTASUDDHABBARAÑÑĀNALOCANO, possessed of wisdom's eye completely
purified,
LOKASSA PAPŪPAKILESAGHĀTAKO, destroyer of the stains, the evils of the
world:
VANDĀMI BUDDHAM AHAMĀDARENA- Devotedly indeed that Buddha I revere.
TAM. That Dhamma of the Lord likened to a lamp
DHAMMO PADĪPO VIYA TASSA SATTHUNO, is thus diversified: the Path, its Fruits as
well,
YO MAGGAPĀKĀMATABHEDABHINNAKO, The Deathless—lighting up that beyond the
world:
LOKUTTARO YO CA TADATTHADĪPANO, Devotedly indeed that Dhamma I revere.
VANDĀMI DHAMMAM AHAMĀDARENA TAM. The Saṅgha called a field better than the
best,
SAṄGHO SUKHETTĀBHYATIKHETTASAÑ- who having seen are calmed, enlightened
ÑITO, after Him,
YO DIṬṬHASANTO SUGATĀNUBODHAKO, possessiveness destroyed, the noble ones,
the wise:
LOLAPPAHĪNO ARIYO SUMEDHASO, Devotedly indeed that Saṅgha I revere.
VANDĀMI SAṄGHAM AHAMĀDARENA TAM.

ICCEVAMEKANTABHIPŪJANEYYAKAṂ,

VATTHUTTAYAṂ VANDAYATĀ-

BHISAṆKHATAṂ,

PUNṆAṂ MAYĀ YAM MAMA

SABBUPADDAVĀ,

MĀ HONTU VE TASSA PABHĀVASIDDHIYĀ

IDHA TATHĀGATO LOKE UPPANNO

ARAHAM SAMMĀSAMBUDDHO,

DHAMMO CA DESITO NIYYĀNIKO

UPASAMIKO PARINIBBĀNIKO SAMBODHA-

GĀMĪ SUGATAPPAVEDITO,

MAYANTAM DHAMMAṂ SUTVĀ EVAM
JĀNĀMA,

JĀTIPI DUKKHAṂ JARĀPI DUKKHAṂ

MARAṆAMPI DUKKHAṂ,

SOKAPARIDEVADUKKHA DOMANASSUPĀ-
YĀSĀPI DUKKHAṂ,

APPIYEHI SAMPAYOGO DUKKHO PIYEHI
VIPPAYOGO DUKKHO YAMPICCHAṂ NA
LABHATI TAMPI DUKKHAṂ,

SAṆKHITTENA PAÑCUPĀDĀNAKKHANDHĀ
DUKKHAṂ

SEYYATHĪDAM,

RŪPŪPĀDĀNAKKHANDHO,

VEDANŪPĀDĀNAKKHANDHO,

SAÑNŪPĀDĀNAKKHANDHO,

SAṆKHĀRŪPĀDĀNAKKHANDHO,

VIÑÑĀNŪPĀDĀNAKKHANDHO,

YESAM PARIÑNĀYA,

DHARAMĀNO SO BHAGAVĀ,

EVAM BAHULAM SĀVAKE VINETI,

Truly this the puja supreme which should
be made

unto the Triple Gem, worthy of reverence
and thus obstructions all by this my puṇṇa
here,

may they cease to be by the power of
success!

Here One attained to Truth appears in
the world, One far from defilements,
Perfectly Enlightened by himself

and Dhamma is pointed out by Him, leading
out (of saṃsāra), calming, tending towards
Final Nibbāna, going to self-enlightenment,
so the Sugata has declared.

We, having heard this Dhamma, know
thus:

birth is dukkha, decay is dukkha, death is
dukkha,

sorrow, lamentation, pain, grief and despair
are dukkha,

association with the disliked is dukkha,
separation from the liked is dukkha, not
getting what one wants is dukkha,

in brief, the five grasped-at groups are
dukkha,

which are as follows:

the grasped-at group of the body,

the grasped-at group of feeling,

the grasped-at group of memory,

the grasped-at group of volitions,

the grasped-at group of consciousness;

for full knowledge of which

while the Exalted One was still alive

He has frequently instructed disciples in
this way—

EVAṂ BHĀGĀ CA PANASSA BHAGA-
 VATO SĀVAKESU ANUSĀSANĪ,
 BAHULĀ* PAVATTATI,
 RŪPAṂ ANICCAṂ,
 VEDANĀ ANICCĀ,
 SAÑÑĀ ANICCĀ,
 SAṆKHĀRĀ ANICCĀ,
 VIÑÑĀṆAṂ ANICCAṂ,
 RŪPAṂ ANATTĀ,
 VEDANĀ ANATTĀ,
 SAÑÑĀ ANATTĀ,
 SAṆKHĀRĀ ANATTĀ,
 VIÑÑĀṆAṂ ANATTĀ,
 SABBE SAṆKHĀRĀ ANICCĀ,
 SABBE DHAMMĀ ANATTĀ'TI,
 TE MAYAṂ,
 OTINṆĀMHA JĀTIYĀ JARĀMARANENA,
 SOKEHI PARIDEVEHI DUKKHEHI
 DOMANASSEHI UPĀYĀSEHI,
 DUKKHOTINṆĀ DUKKHAPARETĀ,
 APPEVĀNĀMIMASSA KEVALASSA
 DUKKHAKKHANDHASSA ANTAKIRIYĀ
 PAÑÑĀYETHĀ'TI.
 CIRAPARINIBBUTAMPI TAṂ BHAGA-
 VANTAṂ UDDISSA ARAHANTAṂ
 SAMMĀSAMBUDHAṂ,
 SADDHĀ AGĀRASMĀ ANAGĀRIYAM
 PABBAJJITĀ,
 TASMIM BHAGAVATI BRAHMACARIYAM
 CARĀMA,
 BHIKKHŪNAM SIKKHĀSĀJĪVA-
 SAMĀPANNĀ**

the section of teaching taught by the Exalted One amongst disciples was thus, many times He has emphasized:

body is impermanent,
 feeling is impermanent,
 memory is impermanent,
 volitions are impermanent,
 consciousness is impermanent;
 body is not self,
 feeling is not self,
 memory is not self,
 volitions are not self,
 consciousness is not self;

all conditioned things are impermanent,
 all dhammas are not self.

All of us

beset by birth, decay and death,
 by sorrow, lamentation, pain, grief and
 despair,

beset by dukkha, obstructed by dukkha,
 (consider) that it is well if the complete
 ending of the dukkha-groups might be
 known.

Though the Final Nibbāna was long ago
 of that Exalted One called One far from
 defilements, Perfectly Enlightened by himself,
 having faith we have gone forth from
 home to homelessness

(and) in that Exalted One's brahmacariya we practise

(being) fully possessed of the proper livelihood for bhikkhus

* In Wat Bovaranives Vihāra chant BAHULAM in place of BAHULĀ.

** This line is omitted by sāmaneras. In some wats they chant: SĀMAṆERĀNAM SIKKHĀ.....

TAM NO BRAHMACARIYAM, that is our brahmacariya.
 IMASSA KEVALASSA DUKKHAKKHAN- This group of dukkha, may it be brought
 DHASSA ANTAKIRIYAYA SAMVATTATU. to an end completely.

Recollection at the moment of using the Requisites

Robes, food, lodgings and medicine are the four requisites or necessities of a bhikkhu's life. They are called in Pāli, *paccaya*, the means for supporting life. It is the tradition that every bhikkhu, before using any one of these four, should reflect on the real advantage to be obtained from it and not be attached to its sensual or superficial attractions. In the presence of a pleasant thing, he should learn not to cling to it nor to crave for more, while in the presence of an unpleasant thing he must learn to be satisfied with whatever there is for him. Besides, it is the duty of every bhikkhu always to practise and develop mindfulness, called in Pāli, *sati*, that is, the active state of mind with which he is able to be aware or mindful both before and after the moment of thinking, speaking and doing. Thus the following passages will serve as a means for the development of mindfulness or *sati* regarding the four *paccaya* or supports for life.

(HANDAMAYAM TANĀHANIKAPACCA-
 VEKKHANAPĀTHAM BHANĀMA SE).

PAṬISAŒKHĀ YONISO CĪVARAM

PAṬISEVĀMI,

YĀVADEVA SĪTASSA PAṬIGHĀTĀYA,

UNĤASSA PAṬIGHĀTĀYA,

DAṀSAMAKASAVĀTĀTAPASIRĪMSAPA-

SĀMPHASSĀNAM PAṬIGHĀTĀYA,

YĀVADEVA HIRIKOPĪNA

PAṬICCHĀDANATTHAM,

PAṬISAŒKHĀ YONISO PIṆḌAPĀTAM

PAṬISEVĀMI,

NEVA DAVĀYA NA MADĀYA NA

MAṆḌANĀYA NA VIBHŪSANĀYA,

YĀVADEVA IMASSA KĀYASSA ṬHITIYĀ

YĀPANĀYA VIHĪMSUPARATIYĀ

BRAHMACARIYĀNUGGAHĀYA,

Now let us recite the passage on Recollection
 at the moment of using (the requisites):

Properly considering the robe I use it:

only to ward off cold,

to ward off heat,

to ward off the touch of gadflies, mosquitoes,
 wind, sun and reptiles,

only for the purpose of covering the shame
 (—causing) sexual organs.

Properly considering almsfood I use it:

not playfully, nor for intoxication nor
 for fattening, nor for beautification

only for the continuation and nourishment
 of this body, for keeping it unharmed, for

helping with the brahmacariya,

ITI PURĀṆAÑCA VEDANAM
 PAṬIHAÑKHĀMI NAVAÑCA VEDANAM
 NA UPPĀDESSĀMI,
 YĀTRĀ CA ME BHAVISSATI ANAVAJJATĀ
 CA PHĀSUVIHĀRO CĀTI.
 PAṬISAÑKHĀ YONISO SENĀSANAM
 PAṬISEVĀMI.
 YĀVADEVA SĪTASSA PAṬIGHĀTĀYA,
 UNHASSA PAṬIGHĀTĀYA,
 DAṂSAMAKASAVĀTĀTAPASIRIMSAPA-
 SAMPHASSĀNAM PAṬIGHĀTĀYA,
 YĀVADEVA UTUPARISSAYAVINODANAM
 PAṬISALLĀNĀRĀMATTHAM.

(thinking) I shall destroy old feeling (of hunger) and not produce new feeling (of overeating, etc.).

Thus there will be for me freedom from (bodily) troubles and living at ease.

Properly considering the lodging (lit. lying-sitting place) I use it:

only to ward off cold,

to ward off heat,

to ward off the touch of gadflies, mosquitoes, wind, sun and reptiles,

only for the purpose of removing the dangers from weather and for living in seclusion.

PAṬISAÑKHĀ YONISO GILĀNAPACCAYA-
 BHESAJJAPARIKKHĀRAM PAṬISEVĀMI,
 YĀVADEVA UPPANNĀNAM VEYYĀBĀDHI-
 KĀNAM VEDANĀNAM PAṬIGHĀTĀYA,
 ABYĀPAJJHAPARAMATĀYĀTI.

Properly considering supports for the sick—medicines and utensils, I use it:

only to ward off painful feelings that have arisen,

for the maximum freedom from disease.

These are called the TĀNKHANĪKAPACCĀVEKKHAṆA (reflection at the moment of using) and have been laid down in this way for general purposes. If we have a particular purpose, such as putting on the robe for warding off cold then we should reflect only about that:

CĪVARAM PAṬISEVĀMI YĀVADEVA..... (I use the robe only for)

Therefore special attention should be given to the meaning rather than merely reciting Pāli passages. These are quoted here just for the purpose of helping to preserve the original meaning, in case doubt about or variation in the vernacular language should occur.

Five Subjects for Frequent Recollection

(Abhiñhapaccavekkhaṇa)

The following five subjects should be recollected by each Buddhist, "by woman or man, by householder or one gone forth" every day. The purpose is to cut down intoxication with youth, health, life, possessions and evil-doing respectively.

(HANDAMAYAM ABHIN̄HAPACCAVEK-
KHAṆAPĀTHAM BHAṆĀMA SE).

- (1) JARĀDHAMMOMHI
JARAM ANATĪTO
- (2) BYĀDHIDHAMMOMHI
BYĀDHIM ANATĪTO
- (3) MARAṆADHAMMOMHI
MARAṆAM ANATĪTO
- (4) SABBEHI ME PIYEHI MANĀPEHI
NĀNĀBHĀVO VINĀBHĀVO
- (5) KAMMASSAKOMHI
KAMMADĀYĀDO
KAMMAYONI
KAMMABANDHU
KAMMAPATISARAṆO
YAM KAMMAṀ KARISSAMI
KALYĀNAM VĀ PĀPAKAM VĀ
TASSA DĀYĀDO BHAVISSĀMI.
EVAM AMHEHI ABIN̄HAM
PACCAVEKKHITABBAṀ.

Now let us recite the passage for Frequent
Recollection:

I am of the nature to age (or decay),
I have not gone beyond ageing (or decay).
I am of the nature to sicken,
I have not gone beyond sickness.
I am of the nature to die,
I have not gone beyond death.
All that is mine, beloved and pleasing, will
become otherwise, will become separated
(from me).
I am owner of my kamma,
heir to my kamma,
born of my kamma,
related to my kamma,
abide supported by my kamma,
whatever kamma I shall do
for good or for evil
of that I shall be the heir.
Thus by us (they) should be frequently
recollected.

(End of the Morning Chanting for bhikkhus. Sāmaṇeras chant further):

The Sāmaṇera's Training*

(Sāmaṇerasikkhā)

ANUÑÑĀSI KHO BHAGAVA,
SĀMAṆERĀNAM DASASIKKHĀPADĀNI,
TESU CA SĀMAṆEREHI SIKKHITUM:

PĀṆĀTIPĀTĀ VERAMAṆĪ,
ADINNĀDĀNA VERAMAṆĪ,
ABRAHMACARIYĀ VERAMAṆĪ,
MUSĀVĀDĀ VERAMAṆĪ,

Permitted by the Exalted One
are the ten rules of training for sāmaṇeras
and by these sāmaṇeras are to train
themselves:

Refraining from killing living creatures,
refraining from taking what is not given,
refraining from unchaste conduct,
refraining from false speech,

* Added by the Editors for the sake of completeness from the work called "Sāmaṇerasikkhā". In English, "The Novice's Training".

SURĀMERAYAMAJJAPAMĀDATTHĀNĀ
VERAMANĪ,

VIKĀLABHOJANĀ VERAMANĪ,
NACCAGĪTAVĀDITAVISUKADASSANĀ
VERAMANĪ,

MĀLĀGANDHAVILEPANADHĀRANĀ-
MANDANAVIBHŪSANATTHĀNĀ
VERAMANĪ,

UCCĀSAYANAMAHĀSAYANĀ VERAMANĪ

JĀTARŪPARAJATAPAṬIGGAHANĀ
VERAMANĪ'TI.

ANUNĀSĪ KHO BHAGAVĀ,
DASAHI AṆGEHI SAMANNĀGATAM
SĀMAṆERAM NĀSETUM,

KATAMEHI DASAHI?

PĀṆATIPĀTĪ HOTI,

ADINNĀDĀYĪ HOTI,

ABRAHMACĀRĪ HOTI,

MUSĀVĀDĪ HOTI,

MAJJAPĀYĪ HOTI,

BUDDHASSA AVANṆAM BHĀSATI,

DHAMMASSA AVANṆAM BHĀSATI,

SANĠHASSA AVANṆAM BHĀSATI,

MICCHĀDITTHIKO HOTI,

BHIKKHUNĪDŪSAKO HOTI.

ANUNĀSĪ KHO BHAGAVĀ,

IMEHI DASAHI AṆGEHI SAMANNĀGATAM
SĀMAṆERAM NĀSETUN'TI.

ANUNĀSĪ KHO BHAGAVĀ,

PAṆCAHI AṆGEHI SAMANNĀGATASSA

SĀMAṆERASSA DANDAKAMMAṀ KĀTUM,

KATAMEHI PAṆCAHI?

BHIKKHUNAM ALĀBHĀYA PARISAKKATI,

refraining from distilled and fermented intoxicants which are the occasion for carelessness,

refraining from food at the 'wrong' time, refraining from dancing, singing, music and going to see entertainments,

refraining from wearing garlands, smearing with perfumes and beautifying with cosmetics,

refraining from (the use of) high or large beds,

refraining from accepting gold and silver (money).

Permitted by the Exalted One

is the expulsion of a sāmaṇera who has done any of the ten things.

What ten?

He is a killer of living creatures,

he is a taker of what is not given,

he is a practicer of unchastity,

he is a speaker of falsity,

he is a drinker of intoxicants,

he speaks in dispraise of the Buddha,

he speaks in dispraise of the Dhamma,

he speaks in dispraise of the Saṅgha,

he is one having false views,

he is the corrupter of a bhikkhunī (nun).

Permitted by the Exalted One

is the expulsion of a sāmaṇera who has done (any of) these ten things.

Permitted by the Exalted One

is penalty-work for a sāmaṇera who has done (any of) the five things.

What five?

He endeavours for the non-gain of bhikkhus, (i.e., the deprive them of rightful offerings)

BHIKKHUNAM ANATTHAYA PARISAKKATI, he endeavours for the non-benefit of
bhikkhus, (i.e., to harm them in various ways)
BHIKKHUNAM ANAVASAYA PARISAKKATI he endeavours for the non-residence of
bhikkhus, (i.e., to make them leave),
BHIKKHU AKKOSATI PARIBHASATI, he insults and abuses bhikkhus,
BHIKKHU BHIKKHUHI BHEDETI, he causes bhikkhus to divide against bhikkhus.
ANUNNASI KHO BHAGAVA, Permitted by the Exalted One
IMEHI PANCAHI ANGEHI is penalty-work for a samanera who has
SAMANNAGATASSA SAMANERASSA done (any of) these five things.
DANDAKAMMA KATUNTI.

With the leading bhikkhu in that assembly all bhikkhus and samaneras make the five-point prostration three times and then leave the temple.

The End of the Morning Chanting

The Evening Chanting

In the main temple or hall while the leading bhikkhu is placing the offerings (candles, incense-sticks and flowers) on the shrine before the Buddha-image, the other bhikkhus should stand or kneel according to whether he is standing up to do this, or kneeling down. When the candles and the incense-sticks have been lighted and the flowers put in their places, the leading bhikkhu will chant the following preliminary Pāli passages of homage phrase by phrase, the assembled bhikkhus repeating them after him. These preliminary passages are as follows:

ARAHAM SAMMASAMBUDDHO BHAGAVA, The Exalted One, far from defilements,
perfectly Enlightened by himself,
BUDDHAM BHAGAVANTAM ABHIVADEMI, I bow low before the Buddha, the Exalted
One.

(make the five-point prostration once)

SVAKKHATO BHAGAVATA DHAMMO, The Dhamma well-expounded by the
Exalted One,

DHAMMA NAMASSAMI. I bow low before the Dhamma.

(make the five-point prostration once)

SUPATIPANNO BHAGAVATO SAVAKA-SANGHO, The Sangha of disciples who have practised
well

SANGHAM NAMAMI. I bow low before the Sangha.

(make the five-point prostration once)

(YAMAMHA KHO MAYAM
BHAGAVANTAM SARANAM GATA,
(UDDISSA PABBAJJITA) YO NO BHAGAVA
SATTHA,

YASSA CA MAYAM BHAGAVATO
DHAMMA ROCEMA,

IMEHI SAKKAREHI TAM BHAGAVANTAM
SASADHAMMA SASAVAKASANGHAM
ABHIPUJAYAMA.

HANDADANI MAYANTAM BHAGAVATAM
VACAYA ABHIGAYITUM PUBBABHAGA-
NAMAKARANCEVA BUDDHANUSSATI-
NAYANCA KAROMA SE):

NAMO TASSA BHAGAVATO ARAHATO
SAMMASAMBUDDHASSA. (tikkhatum)

TAM KHO PANA BHAGAVANTAM
EVAMKALYANO KITTISADDO ABHUGGATO
ITIPISO BHAGAVA ARAHAM SAMMA-
SAMBUDHO,
VIJACARANA-SAMPANNO SUGATO
LOKAVIDU,

ANUTTARO PURISADAMMASARATHI
SATTHA DEVAMANUSSANA BUDDHO
BHAGAVA TI.

(HANDAMAYAM BUDDHABHIGITIM
KAROMA SE):

BUDDHVAREHANTAVARATADIGUNA-
BHIYUTTO,
SUDDHABHINANAKARUNAHISAMA-
GATATTO/

We have gone for Refuge to that Exalted
One,

(gone forth on account of) the Exalted
One who is our Teacher,
and in which Dhamma of the Exalted One
we delight.

With these offerings we worship most
highly that Exalted One together with the
True Dhamma and the Sangha of disciples.

Now let us with speech recite the
preliminary passage revering that Exalted
One together with the method of recol-
lecting the Buddha:

Homage to the Exalted One, far from
defilements, perfectly Enlightened by
himself. (thrice)

An excellent report of that Exalted One's
fame has spread, as follows:

He is indeed the Exalted One, far from
defilements, perfectly Enlightened by himself,
fully possessed of wisdom and (excellent)
conduct, One who has proceeded by the
good way, Knower of worlds,

unexcelled Trainer of tamable men, Teacher
of deities and men, the Awakened One,
He who has arrived at the excellent
analytic wisdom.

Now let us chant the true praise of the
Buddha:

In the Buddha are joined such excellent
virtues as 'Arahant',

purity, supreme knowledge and compassion
harmoniously are joined in Him.

BODHESI YO SUJANATAM KAMALAM
VA SŪRO,

VANDĀMAHAM TAMARAṆAM SIRASĀ
JINENDAM.

BUDDHO YO SABBAPĀṆINAM

SARAṆAM KHEMAMUTTAMAM,
PAṬHAMĀNUSSATIṬṬHĀNAM

VANDĀMI TAM SIRENAHAM.

BUDDHASSĀHASMI DĀSO VA

BUDDHO ME SĀMIKISSARO,

BUDDHO DUKKHAṬṬA GHĀTĀ CA

VIDHĀTĀ CA HITASSA ME.

BUDDHASSĀHAM NIYYĀDEMI

SARĪRAṆJĪVITAṆCIDAM,

VANDANTOHAM CARISSĀMI

BUDDHASSEVA SUBODHITAM.

NATTHI ME SARAṆAM AṆṆAM

BUDDHO ME SARAṆAM VARAM,

ETENA SACCAVAJJENA

VADDHEYAM SATTHUSĀSANE.

BUDDHAM ME VANDAMĀNENA

YAM PUṆṆAM PASUTAM IDHA,

SABBEPI ANTARĀYĀ ME

MĀHESUM TASSA TEJASĀ.

(make the five-point prostration and repeat):

KĀYENA VĀCĀYA VA CETASĀ VĀ,

BUDDHE KUKAMMAṆ PAKATAM MAYĀ
YAM,

BUDDHO PAṬIGGAṆHATU ACCAYANTAM,

KĀLANTARE SAMVARITUM VA BUDDHE.

(HANDAMAYAM DHAMMĀNUSSATI-
NAYAM KAROMA SE):

SVĀKKHĀTO BHAGAVATĀ DHAMMO,

He, like the sun with lotuses, awakens
wise people.

I revere with my head the Conqueror
Supreme, that Peaceful One.

The Buddha who for beings all
is the highest refuge, most secure
Recollecting first that way,

Him with my head do I revere,

I am the Buddha's servitor,

the Buddha is my ruler great,

The Buddha is dukkha's destroyer
and the provider of happiness for me

To the Buddha do I dedicate
this bodily frame and life of mine

I shall fare with reverence

to the Buddha's Awakening excellent

For me there is no other refuge,

The Buddha truly is my Refuge

By the speaking of this truth,
may I grow in the Master's Way.

The Buddha being revered by me,

whatever puṇṇa is here produced

by the power of that, for me

may all dangers never occur.

By body, by speech and by mind

whatever evil kamma has been done by
me to the Buddha,

may the Buddha accept the whole fault
that in future there may be restraint
regarding the Buddha.

Now let us chant the method of recollecting
the Dhamma:

Well-expounded is the Exalted One's
Dhamma,

SANDITTHIKO AKĀLIKO EHIPASSIKO,

OPANAYIKO PACCATTAM VEDITABBO
VINŨHĪ'TI.

(HANDAMAYAM DHAMMABHIGĪTAM
KAROMA SE):

SVĀKKHATATĀDIGUṆAYOGAVASENA-
SEYYO,

YO MAGGAPĀKAPARIYATTIVIMOK-
KHAHHEDO,

DHAMMO KULOKAPATANĀ
TADADHĀRIDHĀRĪ

VANDĀMAHAM TAMAHARAM
VARADHAMMAMETAM,

DHAMMO YO SABBAPĀṆINAM

SARAṆAM KHEMAMUTTAMAM,
DUTIYĀNUSSATITTHĀNAM

VANDĀMI TAM SIRENAHAM.
DHAMMASSĀHASMI DĀSO VA

DHAMMO ME SĀMIKISSARO,
DHAMMO DUKKHASSA GHĀTĀ CA

VIDHĀTĀ CA HITASSA ME,
DHAMMASSĀHAM NIYYĀDEMI

SARĪRĀÑJĪVITAÑCIDAM,
VANDANTOHAM CARISSĀMI

DHAMMASSEVA SUDHAMMATAM, to the Dhamma's nature excellent
NATTHI ME SARAṆAM AÑÑAM For me there is no other refuge,

DHAMMO ME SARAṆAM VARAM, the Dhamma truly is my Refuge
ETENA SACCAVAJJENA By the speaking of this truth

VADDHEYYAM SATTHUSĀSANE, may I grow in the Master's Way.
DHAMMAṀ ME VANDAMĀNENA The Dhamma being revered by me,

YAM PUÑÑAM SASUTAM IDHA, whatever puñña is here produced
SABBEPI ANTARĀYĀ ME by the power of that, for me

MĀHESUM TASSA TEJASĀ. may all dangers never occur.
(make the five-point prostration and repeat):

to be seen here—now, beyond time, (inviting one to) come—and—see,
leading inwards, to be seen each wise man for himself.

Now let us chant the true praise of the Dhamma:

Excellent it is having such qualities as 'well—expounded'.

It is divided into Path and Fruit, Study and Liberation.

The Dhamma holds him who holds it from falling into evil worlds.

I revere that true Dhamma, the destroyer of darkness.

The Dhamma which for beings all is the highest Refuge, most secure recollecting secondly that with my head do I revere.

I am the Dhamma's servitor,
the Dhamma is my ruler great,
The Dhamma is dukkha's destroyer
and provider of happiness for me,
To the Dhamma do I dedicate
this bodily frame and life of mine,
I shall fare with reverence

to the Dhamma's nature excellent
For me there is no other refuge,

the Dhamma truly is my Refuge
By the speaking of this truth

may I grow in the Master's Way.
The Dhamma being revered by me,

whatever puñña is here produced
by the power of that, for me

may all dangers never occur.
(make the five-point prostration and repeat):

KĀYENA VĀCĀYA VA CETASĀ VĀ
DHAMME KUKAMMAṀ PAKATAṀ MAYĀ
YAM

DHAMMO PAṬIGGAṆHATU ACCAYANTAM, may the Dhamma accept the whole fault
KĀLANTARE SAMVARITUM VA DHAMME. that in future there may be restraint
regarding the Dhamma,

(HANDAMAYAM SAṄGHĀNUSSATINAYAM Now let us chant the method of recol-
lecting the Saṅgha:

SUPAṬIPANNO BHAGAVATO
SĀVAKASAṄGHO,

UJUPAṬIPANNO BHAGAVATO
SĀVAKASAṄGHO,

ÑĀYAPAṬIPANNO BHAGAVATO
SĀVAKASAṄGHO,

SĀMĪCIPAṬIPANNO BHAGAVATO
SĀVAKASAṄGHO,

YADIDAM CATTĀRI PURISAYUGĀNI
AṬṬHAPURISAPUGGALĀ,

ESA BHAGAVATO SAVAKASAṄGHO,

ĀHUNEYYO PĀHUNEYYO DAKKHINEYYO
AÑJALIKARAÑIYO,

ANUTTARAM PUNÑNAKKHETTAṀ
LOKASSĀ'TI.

(HANDAMAYAM SAṄGHĀBHIGĪTAM
KAROMA SE):

SADDHAMMAJO SUPAṬIPATTIGUṆĀ-
BHIYUTTO,

YOTṬHABBHIDHO ARIYAPUGGALA-
SAṄGHASEṬṬHO,

SILĀDIDHAMMAPAVARĀSAYAKĀYACITTO, guided in body and mind by excellent
morality and other virtues,

By body, by speech and by mind
whatever evil kamma has been done by
me to the Dhamma,

may the Dhamma accept the whole fault
that in future there may be restraint
regarding the Dhamma,

Now let us chant the method of recol-
lecting the Saṅgha:

The Saṅgha of the Exalted One's disciples
who have practised well,

the Saṅgha of the Exalted One's disciples
who have practised straightly,

the Saṅgha of the Exalted One's disciples
who have practised rightly,

the Saṅgha of the Exalted One's disciples
who have practised properly;

that is to say, the four pairs of men, the
eight individual persons,

that is the Saṅgha of the Exalted One's
disciples,

worthy of gifts, worthy of hospitality,
worthy of offerings, who should be
respected,

the incomparable field of puñña for the
world.

Now let us chant the true praise of the
Sangha:

Born of the Dhamma, that Sangha in which
are joined such virtues as 'having practised
well',

foremost, formed of the group of eight
Noble persons

guided in body and mind by excellent
morality and other virtues,

VANDĀMAHAM TAMARIYĀNA GAṆAM	I revere that assembly of Ariyas in purity
SUSUDDHAM,	perfected.
SAṄGHO YO SABBAPĀṆINAM	The Saṅgha who for beings all
SARAṆAM KHEMAMUTTAMAM.	is the highest Refuge, most secure
TATIIYĀNUSSATIṬṬHĀNAM	Recollecting third this way
VANDĀMI TAM SIRENAHAM.	them with my head do I revere,
SAṄGHASSĀHASMI DĀSO VA	I am the Saṅgha's servitor,
SAṄGHO ME SĀMIKISSARO,	the Saṅgha is my ruler great,
SAṄGHO DUKKHAŚA GHĀTĀ CA	The Saṅgha is dukkha's destroyer
VIDHĀTĀ CA HITASSA ME.	and provider of happiness for me
SAṄGHASSĀHAM NIYYĀDEMI	To the Saṅgha do I dedicate
SARĪRĀÑJIVITAÑCIDAM,	this bodily frame and life of mine
VANDANTOHAM CARISSĀMI	I shall fare with reverence
SAṄGHASSOPATIPANNATAM.	for the good practice of the Saṅgha
NATTHI ME SARAṆAM AÑṆAM	For me there is no other refuge
SAṄGHO ME SARAṆAM VARAM,	the Saṅgha truly is my Refuge
ETENA SACCAVAJJENA	By the speaking of this truth
VADDHEYYAM SATTHUSĀSANE.	may I grow in the Master's Way.
SAṄGHAM ME VANDAMĀNENA	The Saṅgha being revered by me
YAM PUÑṆAM PASUTAM IDHA,	whatever puñña is here produced
SABBEPI ANTARĀYĀ ME	by the power of that for me
MĀHESUM TASSA TEJASĀ.	may all dangers never occur.
(make the five-point prostration and repeat):	
KĀYENA VĀCĀYA VA CETASĀ VĀ,	By body, by speech and by mind
SAṄGHE KUKAMMAṀ PAKATAM MAYĀ	whatever evil kamma has been done by
YAM	me to the Saṅgha,
SAṄGHO PAṬIGGAṆHATU ACCAYANTAM,	may the Saṅgha accept the whole fault
KĀLANTARE SAMVARITUM VA SAṄGHE.	that in future there may be restraint
	regarding the Saṅgha.*

*At this point, if Suttas (discourses) or Gāthās (verses) are to be chanted according to the list of these items to be recited in rotation, they will be introduced by the leader of the Saṅgha. As there are many such items they cannot be given here in this introductory manual but readers are advised to consult one of the many editions of chanting books in Thai script, or the transliterated version in English letters, "A Book of Chants", to be published by Mahāmokṣatarajamahāvīdyālaya. In Wat Bavoranives Vihāra the Evening chanting proceeds with the following: NAMO TASSA.... and BUDDHAM SARAṆAM GACCHĀMI.... and then after such Suttas and Gāthās as are to be recited, there are the following daily chants). Note by Editors

Recollection after using the requisites

(There are times when a bhikkhu forgets or neglects to reflect on the proper use of the requisites at the moment when they are being used. As this is sometimes the case, there is another helpful method laid down to make amends for that forgetfulness or negligence. This is called ATĪTAPACCAVEKKHAṆA (the reflection after using). It is as follows):

(HANDAMAYAM ATĪTAPACCAVEK-
KHAṆAPĀṬHAM BHAṆĀMA SE):

AJJA MAYĀ APACCAVEKKHITVĀ YAM
CĪVARAM PARIBHUTTAM,

TAM YĀVADEVA SĪTASSA PAṬIGHĀTĀYA,
UNHASSA PAṬIGHĀTĀYA

DAṂSAMAKASAVĀTĀTAPASIRIMŚAPA-
SAMPHASSĀNAM PAṬIGHĀTĀYA,

YĀVADEVA HIRIKOPINA
PAṬICCHĀDANATTHAM.

AJJA MAYĀ APACCAVEKKHITVĀ YO
PIṆḌAPĀTO PARIBHUTTO,

SO NEVA DAVĀYA NA MADĀYA NA
MAṆḌANĀYA NA VIBHŪSANĀYA,

YĀVADEVA IMASSA KĀYASSA ṬHITIYĀ
YĀPANĀYA VIHIMSUPARATIYĀ
BRAHMACARIYĀNUGGAHĀYA,

ITI PURĀNAÑCA VEDANAM

PAṬIHAÑKHĀMI NAVAÑCA VEDANAM
NA UPPĀDESSĀMI

YĀTRĀ CA ME BHAVISSATI ANAVAJJATĀ
CA PHĀSUVIHĀRO CĀTI.

AJJA MAYĀ APACCAVEKKHITVĀ YAM
SENĀSANAM PARIBHUTTAM,

Now let us recite the passage on Recol-
lection after (using the Requisites):

Whatever robe has been used by me today
without recollection,

that was only to ward off cold,
to ward off heat,

to ward off the touch of gadflies, mosqui-
toes, wind, sun and reptiles,

only for the purpose of covering the shame
(—causing) sexual organs.

Whatever almsfood has been used by me
without recollection,

it was not for play, nor for intoxication,
nor for fattening, nor for beautification,

only for the continuation and nourishment of
this body, for keeping it unharmed, for
helping with the brahmacariya,

(thinking) I shall destroy old feeling (of
hunger) and not produce new feeling (of
overeating, etc.)

Thus there will be for me freedom from
(bodily) troubles and living at ease.

Whatever lodging has been used by me
today without recollection,

TAM YĀVADEVA SĪTASSA PAṬIGHĀTĀYA,	that was only to ward off cold,
UNHASSA PAṬIGHĀTĀYA,	to ward off heat,
DAṂSAMAKASAVĀTĀTAPASIRIMSAPA-	to ward off the touch of gadflies,
SAMPHASSĀNAM PAṬIGHĀTĀYA,	mosquitoes, wind, sun and reptiles,
YĀVADEVA UTUPARISSAYA VINODANAM	only for the purpose of removing the dangers
PAṬISALLĀNĀRĀMATTHAM.	from weather and for living in seclusion.
AJJA MAYĀ APACCAVEKKHITVĀ YO	Whatever supports for the sick—medicines
GILĀNAPACCAYABHESAJJAPARIKKHĀRO	and utensils, have been used by me today
PARIBHUTTO,	without recollection,
SO YĀVADEVA UPPANNĀNAM	they were only to ward off painful feelings
VEYYĀBĀDHIKĀNAM VEDANĀNAM	that have arisen,
PAṬIGHĀTĀYA	
ABYĀPAJJHAPARAMATĀYĀ'TI.	for the maximum freedom from disease.

Suffusion with the Divine Abidings

(There are four states of mind called the Brahma-vihāra or Divine Abidings, which are recommended for cultivation by Lord Buddha: Loving-kindness (mettā), compassion (Karūṇā), sympathetic joy (muditā), and equanimity (upekkhā). The first of these is a love or friendliness, (opposed to anger, illwill, dislike, etc.) which is deliberately extended to all other beings. This is called the general or unlimited method of extending loving-kindness to others, in contrast to another way which is specific and directed to one particular person. The general extension of loving-kindness, called Appamaññābhāvanā or the development of the unlimited is given preference in the Buddhasāsana. This latter is developed by the use of the passage given below.

The next virtue, compassion, is the counterpart of loving-kindness. It refers to the desire to help those in any kind of suffering. It is opposed to callousness. The Pāli words for developing karūṇā are also given below.

The third quality to develop is sympathetic joy, that is, happiness at the happiness of others. This is called muditā and is opposed to envy. For its cultivation there is also a Pāli passage.

Equanimity or upekkhā is the fourth of these virtues. This should be applied when sympathy for the winning side would hurt the feelings of those who have failed or lost. A neutral feeling should be maintained towards both sides, not siding with either party. A Pāli passage, a reflection on kamma and its result, is taught for the development of this quality).

(HANDAMAYAM BRAHMAVIHĀRAPHARAṆĀ Now let us make the suffusion with the
KAROMA SE): Divine Abidings:

(Metā)

SABBE SATTĀ

AVERĀ HONTU

ABYĀPAJJHĀ HONTU

ANĪGHĀ HONTU

SUKHĪ ATTĀNAM PARIHARANTU

(Karunā)

SABBE SATTĀ

DUKKHĀ PAMUCCANTU

(Muditā)

SABBE SATTĀ

MĀ LADDHASAMPATTITO VIGACCHANTU

(Upekkhā)

SABBE SATTĀ

KAMMASSAKĀ

KAMMADĀYĀDĀ

KAMMAYONĪ

KAMMABANDHŪ

KAMMAPAṬISARAṆĀ

YAM KAMMAṀ KARISSANTI

KALYĀṆAM VĀ PĀPAKAM VĀ

TASSA DĀYĀDĀ BHAVISSANTI.*

All beings

may they be free of enmity,

may they be free from ill-treatment,

may they be free from troubles (of body
and mind),

may they protect their own happiness.

All beings

may they be freed from dukkha.

All beings

may they not be parted from the fortune
obtained by them.

All beings

are the owners of their kamma,

heirs to their kamma,

born of their kamma,

related to their kamma,

abide supported by their kamma,

whatever kamma they will do,

for good or for evil

of that they will be the heirs.

(The Evening Chanting concludes with the verses for the Dedication of puñña
composed by King Rāma the Fourth, Mahāmongkut).

* This passage is often recited with each Pāli phrase followed by its Thai translation. For the latter
in English transliteration, see "A Book of Chants".

Verses for the Dedication of Puñña

(HANDAMAYAM PATTIDĀNAM KAROMA SE): Now let us make the dedication (of merits):

PUNÑASSIDĀNI KATASSA
 YĀNANÑANI KATĀNI ME,
 TESAŃCA BHĀGINO HONTU
 SATTĀNANTĀPPAMĀNAKĀ,
 YE PIYĀ GUṆAVANTĀ CA
 MAYHAM MĀTĀPITĀDAYO,
 DIṬṬHĀ ME CĀPYADIṬṬHĀ VĀ
 AÑÑE MAJJHATTAVERINO,
 SATTĀ TIṬṬHANTI LOKASMIṆ
 TE BHUMMĀ CATUYONIKĀ,
 PAÑCEKACATUVOKĀRĀ
 SAṂSARANTĀ BHAVĀBHAVE,
 NĀTAM YE PATTIDĀNAMME
 ANUMODANTU TE SAYAM,
 YE CIMAM NAPPAJĀNANTI
 DEVĀ TESAM NIVEDAYUM,
 MAYĀ DINNĀNAPUNÑANAM
 ANUMODANAHEṬUNĀ,
 SABBE SATTĀ SADĀ HONTU
 AVERĀ SUKHAJĪVINO,
 KHEMAPPADAŃCA PAPPONTU
 TESĀSĀ SIJJHATAM SUBHĀ.*

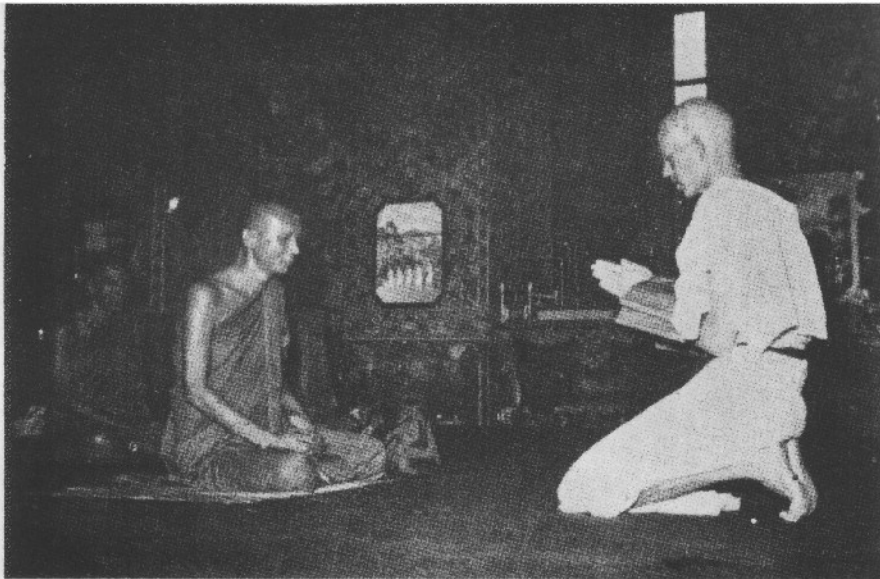
May the puñña made by me
 now or at some other time
 be shared among all beings here
 infinite, immeasurable;
 those dear to me and virtuous
 as mothers or as fathers are,
 the seen and the invisible,
 to others neutral, hostile too;
 beings established in the world
 upon three planes, four kinds of birth,
 five, one, or four constituents
 wandering in realms small and great,
 my puñña—dedication here
 having known may they rejoice,
 and those who do not know of this
 may deities announce to them.
 By rejoicing in this cause,
 this gift of puñña given by me
 may beings all forever live
 a happy life and free from hate,
 and may they find the Path Secure
 and their good wishes all succeed!

With the leading bhikkhu in that assembly all bhikkhus and sāmaṇeras make the five-point prostration three times and then leave the temple.

The End of the Evening Chanting

* These verses are often recited with each phrase or group of lines followed by its Thai translation.

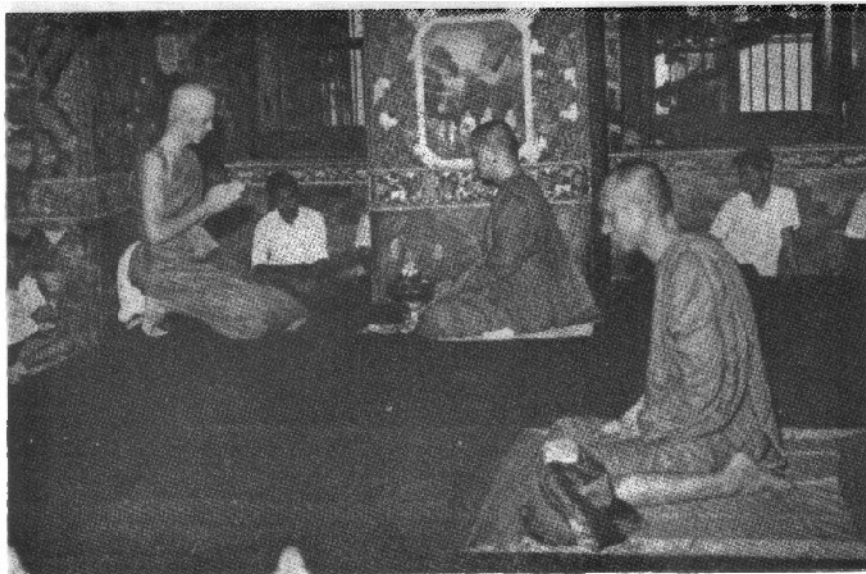
See the previous footnote.



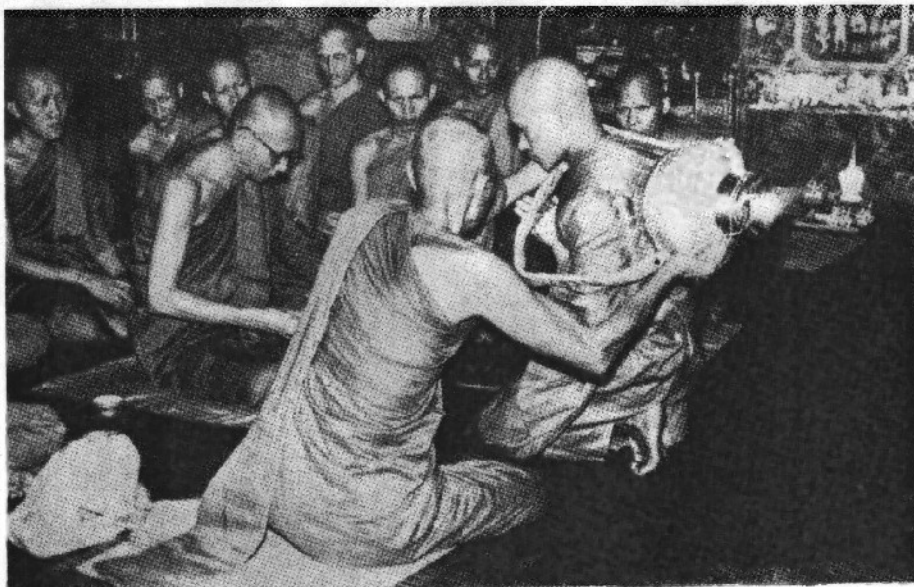
1. Applicant with set of robes on the forearms requesting the Going-forth. (pp. 16 - 17).



2. The Upajjhāya puts the amsa (shoulder-cloth) over the applicant's head to cover his left shoulder. (p. 17).



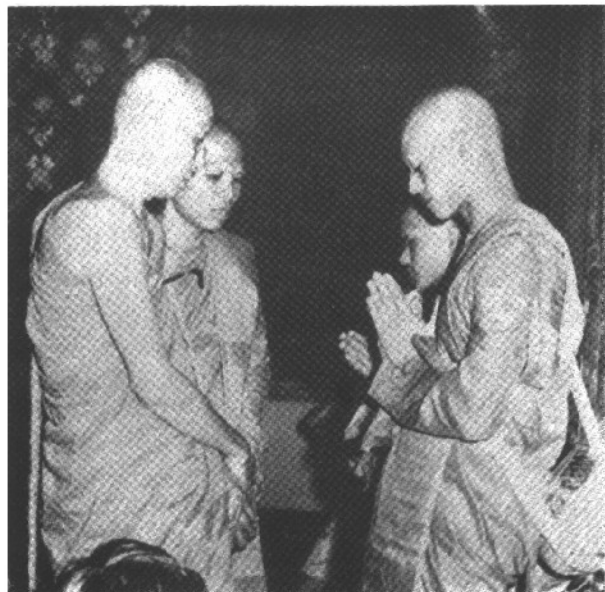
3. The new Sāmaṇera requests the Refuges and Precepts. (pp. 18-20).



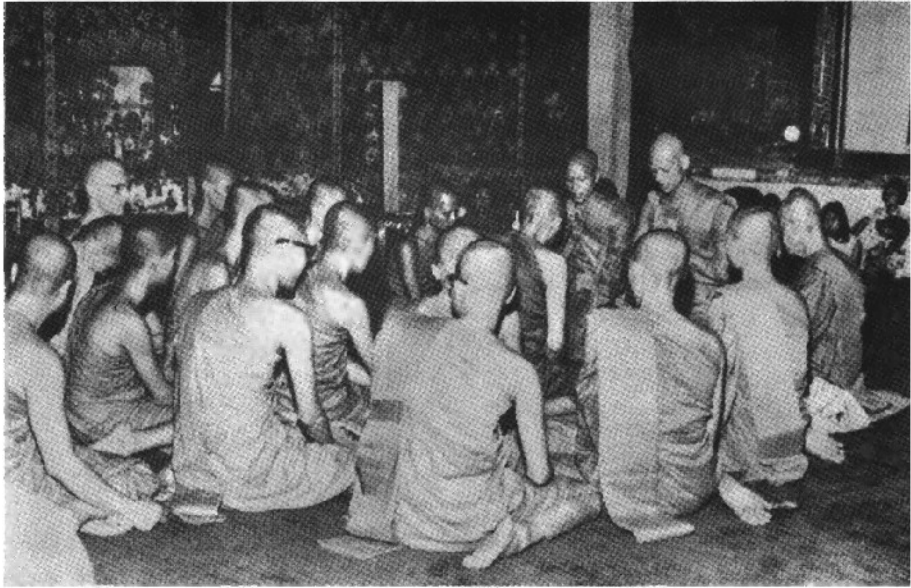
4. The Sāmaṇera who wishes to become a bhikkhu has the sling of his bowl put crosswise on his shoulder by his Ācariya. (p. 21).



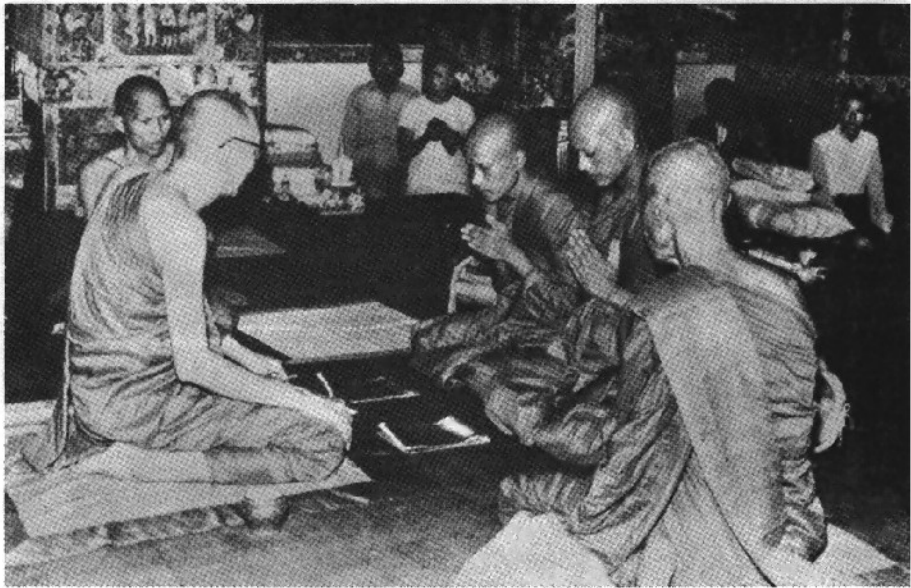
5. A Sāmaṇera waiting outside the Saṅgha for his Ācariyas to examine him (p. 22).



6. The Ācariyas examining two Sāmaṇeras outside the Saṅgha (pp. 22 - 23)



7. Two Sāmaṇeras requesting Upasampadā in the midst of the Sangha. (p. 24).



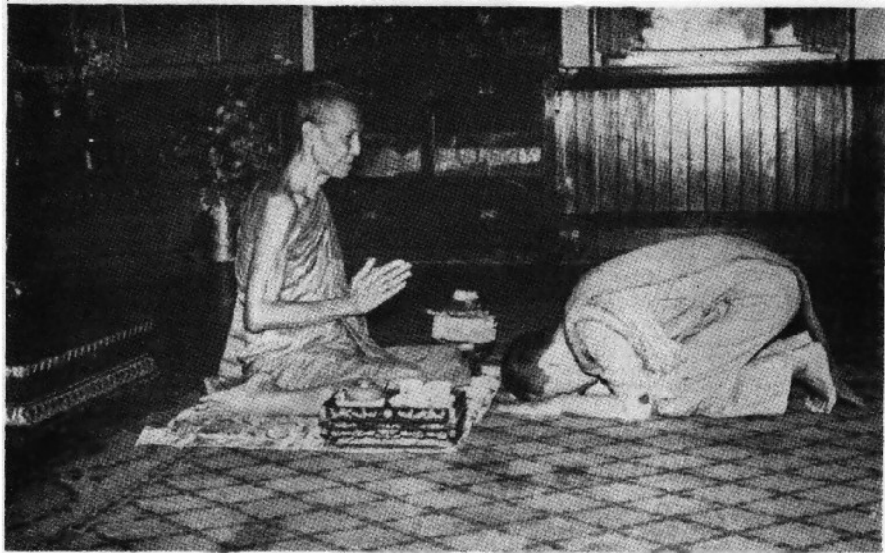
8. The new bhikkhus listening to the Anusāsana. (pp. 30-34).



9. A Sāmaṇera offering tea into the hands of a Thera.



10. A Sāmaṇera paying respect to his Ācariya while standing.



11. The final position of the 'five-point prostration' made by a young bhikkhu with the Ācariya acknowledging him.



12. One bhikkhu confessing offences to another outside the Uposatha temple. (p. 41 ff).



13. A bhikkhu presenting an offering to a Thera before asking for forgiveness. (p. 47 f).

APPENDICES

I. Meditation – the Four Protectors

Training of the mind leading to mind-development is indispensable for a bhikkhu and several methods, called in Pāli, *kammatṭhāna*, (Lit: work-places) have been prescribed, each of which is like a kind of medicine to be used against a particular disease. Among them there is a group of four which are considered particularly important and worthy of frequent recollection by every Buddhist. This group is listed in the following (verse taken from the Mokkhpāyagāthā of King Rāma the Fourth, Mahāmongkut):

“Recollection of the Buddha, and loving-kindness,
Body-unattractiveness, and mindfulness of death,
These are called the Four Protectors
And should be practised for insight.”

Recollection of the Buddha – Buddhānussati

For recollecting the virtues of the Buddha in a summarized form there are two (of the nine) virtues which include all the others. These are: *Arahāṃ* and *Buddho*. *Arahāṃ* symbolizes the purity of the Buddha, that He is purified of all sorts of defilements (greed, aversion, delusion, etc) and hence of all evil-doing. *Buddho* means that He is the Awakened One, that is, one who has awakened from the sleep of the defilements, unlike most people who are asleep in this way to a varying degree. Thus He is the Perfect One who has attained Unsurpassed Perfect Enlightenment.

For a more detailed method of recollection, the passage called the Recollection of the Buddha (as in the Evening Chanting) is suitable. Each of the virtues listed in that passage are just key-words, the meaning of which can be elaborated according to the student's study and understanding. Those who have studied the life-story of the Buddha intently will be able to illustrate each of them mentally during the recitation and recollection of these virtues.

ITIPI SO BHAGAVĀ

That Lord of excellent analytic wisdom
was thus:

ARAHAM
SAMMĀSAMBUDHO
VIJJĀCARAṆASAMPANNO

SUGATO
LOKAVIDŪ
ANUTTARO PURISADAMMASĀRATHI
SATTHĀ DEVAMANUSSĀNAM
BUDDHO
BHAGAVĀ.

an Arahant—one far from defilements,
one who has discerned the truth clearly,
consisting of (the 3 or 8 kinds of) wisdom
and (the 15 aspects of) good conduct,
and who has proceeded by the good way,
he is one who knows the world,
no other person greater than him is there
as trainer for men who should be trained,
he is the teacher of gods and men,
he is one who knows, (who is awakened),
and who has fortune.

Loving-kindness – Mettā

(The passages for the development of this meditation will be found in Chapter Six under Suffusion with the Divine Abidings, the first of which is Mettā).

Unattractiveness of the body – Asubha

The five parts of the body have been taught already during the procedure for ordination as sāmaṇera. These five parts:

KESĀ	head—hair
LOMĀ	body—hair
NAKHĀ	nails
DANTĀ	teeth
TACO	skin

are recommended for developing the recollection of the unattractiveness of the body in a brief way. They may be repeated both in the above order and in the reverse order, as during the ordination. Their repetition is the antidote to lust which sees the body as attractive. They lead one to notice the unattractive side of the body which people generally ignore and thus to make the mind cool and peaceful.

The whole list of thirty-one or two parts of the body may be repeated if one wants to develop this subject in more detail. These parts are often repeated with their Thai translations, part by part (see, "A Book of Chants"), so here they are given with their English equivalents:

KESĀ	head—hair
LOMĀ	body—hair
NAKHĀ	nails
DANTĀ	teeth
TACO	skin
MAṂSAM	flesh
NAHĀRŪ	sinews
AṬṬHI	bones
AṬṬHIMIÑJAM	bone—marrow
VAKKAM	kidneys
HADAYAM	heart
YAKANAM	liver
KILOMAKAM	membranes
PIHAKAM	spleen
PAPPHĀSAM	lungs
ANTAM	large gut
ANTAGUṆAM	small gut
UDARIYAM	gorge
KARĪSAM	dung
PITTAṂ	bile
SEMHAṂ	phlegm
PUBBO	pus
LOHITAM	blood
SEDO	sweat
MEDO	fat
ASSU	tears
VASĀ	skin—grease
KHEḬO	spittle
SINGHĀṆIKĀ	snot
LASIKĀ	oil of the joints
MUTTAM.	urine.

Where the list of 32 parts is being recited one more part, not found in all the Sutta texts or in the above thirty-one, is added to the end, as follows:

MAṬṬHALUNGAN'TI brain in the skull.

The above recollection of bodily unattractiveness is sometimes prefaced by the following Pāli passage, which may also be repeated at the end of it.

IMAMEVA KĀYAM	In this very body
UDDHAM PĀDATAĀ	from the soles of the feet up,
ADHO KESAMATTHAKĀ	from the crown of the head down,
TACAPARIYANTAM	surrounded by skin,
PURAM NANAPPAKĀRASSA ASUCINO	full of these various mean impurities,
ATTHI IMASMIṆ KĀYE:	there are in this body:

The last phrase is only used in the introduction, not in the conclusion.

More detailed information about these thirty-two parts may be found in the Visuddhimagga of Bhaddantācariya Buddhaghosa. (English translations: The Path of Purity (P.T.S.), and The Path of Purification (Semage, Colombo, Sri Lankā) are available).

Mindfulness of Death—Maranassati

Mindfulness of death may be practised by repetition and bearing in mind the following Pāli sentence:

MARANADHAMMOMHI MARAṆAM	I am of the nature to die, I have not gone
ANATITO.	beyond death.

One should be careful about this practice and see that it is accompanied by correct application of mind (yoniso manasikāra). Otherwise, the wrong kind of feelings, of discouragement and despair, may arise. The purpose of this practice is to counteract laziness and negligence and to establish oneself in energetic states of mind and in diligence (appamāda). Whatever in the training should be done, that one should do with diligence, while those actions which should not be done one should not be negligent and do them, but "Strive with diligence".

II. Stanzas for the Dedication of puṇṇa

It is a tradition in Thailand that when a new bhikkhu pours out the water of dedication after his ordination, he recites to himself one of the sets of verses for puṇṇa-dedication. One of these has been given already in this book, (see, PUṆṆASSIDĀNI..... at the conclusion of the Evening Chanting in Chapter Six). These verses and the one given below are frequently used for dedicating puṇṇa and the new bhikkhu if he does not know them is advised to learn them by heart.

YANKIÑCI KUSALAM KAMMAṀ
KATTABBAṀ KIRIYAM MAMA
KĀYENA VĀCĀYA MANASA
TIDASE SUGATAM KĀTAM,

YE SATTĀ SAÑÑINO ATTHI
YE CA SATTĀ ASAÑÑINO,
KATAM PUÑÑAPHALAM MAYHAM
SABBE BHĀGĪ BHAVANTU TE,
YE TAM KATAM SUVIDITAM

DINNAM PUÑÑAPHALAM MAYĀ,
YE CA TATTHA NA JĀNANTI
DEVĀ GANTVĀ NIVEDAYUM,
SABBE LOKAMHI YE SATTĀ
JĪVANTĀHĀRAHETUKĀ,
MANUÑÑAM BHOJANAM SABBE
LABHANTU MAMA CETASĀ.

Whatever wholesome kamma,
an action fit to be done by me
by body, speech and by mind—
done for going happily to (the heaven of)
the Thirty,
whatever beings there are having perception,
and whatever beings are without perception,
in the fruit of my puñña which has been done
may they all be sharers (in it).
Those, may they know well that which
has been done —
the fruit of puñña given by me,
but those who do not know about that
may the devas announce to them.
All those beings in the world
who live by means of (any of the 4 kinds
of) nutriment
may they all receive
this delightful food of my mind.

These are the verses for the dedication of puñña by Lord Buddha when as a bodhisatta in a previous birth he was the Emperor Tilokavijayaparamacakkavatti.

III. Stanzas for the blessing of a new bhikkhu

The stanzas below are chanted at the conclusion of the pabbajjā or upasampadā by the bhikkhus in that assembly. The first one, YATHĀ..... however, is chanted only by the Upajjhāya and while it is being chanted by him the new sāmaṇera or bhikkhu pours out the water of dedication from the flask to the bowl as a symbol of his desire to give away all his puñña on this occasion to others. All the bhikkhus together chant the next three items.

(Upajjhāya):

YATHĀ VĀRIVAHĀ PŪRĀ PARIPURENTI
SĀGARAM
EVAMEVA ITO DINNAM PETĀNAM
UPAKAPPATI

Just as the rivers full of water
fill the ocean full.
even so does that here given benefit the
dead (the hungry ghosts or peta).

ICCHITAM PATTHITAM TUMHAM
KHIPAMEYA SAMIJJHATU
SABBE PÜRENTU SAÑKAPPÄ
CANDO PAÑÑARASO YATHÄ
MANIJOTIRASO YATHÄ.

(All bhikkhus):

SABBĪTIYO VIVAJJANTU
SABBAROGO VINASSATU
MÄ TE BHAVATVANTARÄYO

SUKHĪ DĪGHÄYUKO BHAVA.*
ABHIVÄDANAŚĪLISSA
NICCAM VUDDHÄPACÄYINO
CATTÄRO DHAMMÄ VADDHANTI

AYU VANÑO SUKHAM BALAM.
SO ATTHALADDHO SUKHITO VIRULHO
BUDDHASÄSANE

AROGO SUKHITO HOHI SAHA SABBEHI
ÑÄTIBHI.**

BHAVATU SABBAMAÑGALAM
RAKKHANTU SABBADEVATÄ
SABBABUDDHÄNUBHÄVENA SADÄ
SOTTHĪ BHAVANTU TE.
BHAVATU SABBAMAÑGALAM
RAKKHANTU SABBADEVATÄ
SABBADHAMMÄNUBHÄVENA SADÄ
SOTTHĪ BHAVANTU TE.

Whatever by you wished or wanted may it
quickly be,
may all your wishes be fulfilled—
as the moon upon the fifteenth (Full Moon),
or as the wish-fulfilling gem

May all distresses be averted,
may all diseases be destroyed,
may no dangers be for them,
may (they) be happy, living long.
He of respectful nature who
ever the elders honouring,
four qualities for him increase:

long-life and beauty, happiness and strength.
May he gain benefits and happiness
and grow in the Buddhasäsa,
without disease and happy may he be
together with all relatives.

May every blessing be, may all the devas
protect,
by the power of all the Buddhas, ever in
safety may they be.
May every blessing be, may all the devas
protect,
by the power of all the Dhammas, ever in
safety may they be.

* This verse is often chanted three times.

** This verse is chanted thrice. In the case where more than one bhikkhu or sāmañera has been ordained, plural forms of the Pāli words must be used: TE ATTHALADDHÄ SUKHITÄ VIRULHÄ BUDDHASÄSANE// AROGÄ SUKHITÄ HOHA SAHA SABBEHI ÑÄTIBHI. The translation is the same except, "May they gain.....and happy may they be....." On other occasions, as when a woman makes offerings on her birthday, the feminine gender must be used: SÄ ATTHALADDHÄ SUKHITÄ VIRULHÄ BUDDHASÄSANE// AROGÄ SUKHITÄ HOHI SAHA SABBEHI ÑÄTIBHI. "May she gain....and happy may she be."

BHAVATU SABBAMAṅGALAṂ
RAKKHANTU SABBADDEVATĀ
SABBASAṅGHĀNUBHĀVENA SADĀ
SOTTHĪ BHAVANTU TE.

May every blessing be, may all the devas
protect,
by the power of all the saṅghas, ever in
safety may they be.

IV. Pāli text and translations of Ordination Procedure when more than one applicant is ordained.

In an ordination for more than one applicant it should be remembered that the following proceedings must be done *separately*:

- i). Requesting the Refuges (page 18 from AHAM BHANTE SARAṆASĪLAM YĀCĀMI to page 19 ĀMA BHANTE).
- ii). Giving the Refuges and Precepts (page 19 from EVAM VADEHI to page 20 IMĀNI DASASIKKHĀPADANI).
- iii). Requesting dependance (page 20 from AHAM BHANTE NISSAYAM YĀCĀMI to page 21 AHAMPI THERASSA BHĀRO).
- iv). Scrutiny of bowl and robes (page 21 from AYANTE PATTO to the last ĀMA BHANTE – same page).
- v). Examination of the applicant both outside the Saṅgha (page 22 from SUNASI to page 23 UPAJJHĀYO ME BHANTE....NĀMA) and inside the Saṅgha (page 25 from SUNASI to the same page UPAJJHĀYO ME BHANTE....NĀMA).

The following actions can be done *collectively*:

- i). Requesting the Going-forth (page 16 from ESĀHAM BHANTE to page 17 ANUKAMPAM UPĀDĀYA).
- ii). Requesting the Acceptance (page 24 from SAṅGHAMBHANTE to the same page UPĀDĀYA).
- iii). Five unattractive things in the body, page 18 from KESĀ to KESĀ.
- iv). The words informing the Saṅgha both before and after the examination, spoken by the Ācariya; the Upajjhāya's words informing the Saṅgha; and the Motion and Announcements. When this is done collectively the names of the Upajjhāya and the applicants must be used in the right number and case. The following texts are given as examples for an ordination in which the name of the Upajjhāya is MANUSSANĀGA and those of the applicants are PUNṆA and SUBHA. The words which must be changed to accord with grammatical rules are given in **BLACK LETTERS**.

Informing the Saṅgha of the examination of the applicant

SUṆĀTU ME BHANTE SAṅGHO
PUNṆO CA SUBHO CA
ĀYASMATO MANUSSANĀGASSA
UPASAMPADĀPEKKHĀ
YADI SAṅGHASSA PATTAKALLAṀ

Let the Saṅgha listen to me, Venerable Sir,
Punṇa and Subha
wish for the upasampadā from the
Venerable Manussanāga
If there is the complete preparedness of
the Saṅgha

AHAṀ PUNṆAṆCA SUBHAṆCA ANUSA-
SEYYAṀ

I shall examine Punṇa and Subha.

Examination of the applicant outside and inside the Saṅgha
(to be done separately beginning with Punṇa)

SUṆASI PUNṆA
AYANTE SACCAKĀLO BHŪTAKĀLO

Listen, Punṇa,
this is the time for the truth, the time
for what is factual

(and so on to):

UPAJJHĀYO ME BHANTE ĀYASMA
MANUSSANĀGO NĀMA.

My Preceptor's name is Venerable Manussa-
nāga, Sir.

Then follows the examination of the other applicant, named Subha, in the
same form as the above, changing only the applicant's name.

Informing the Saṅgha that the applicants have been examined

SUṆĀTU ME BHANTE SAṅGHO
PUNṆO CA SUBHO CA
ĀYASMATO MANUSSANĀGASSA
UPASAMPADĀPEKKHĀ
ANUSITTHĀ TE MAYĀ
YADI SAṅGHASSA PATTAKALLAṀ

Let the Saṅgha listen to me, Venerable Sir.
Punṇa and Subha
wish for the upasampadā from the
Venerable Manussanāga.
They have been examined by me.
If there is the complete preparedness of
the Saṅgha

PUNṆO CA SUBHO CA ĀGACCHEYYUṀ

Let Punṇa and Subha come here.

(The word used for calling the applicants in is ĀGACCHATHA - Come here! (plural)).

Requesting the Acceptance (Upasampadā)

SAṅGHAMBHANTE UPASAMPADAṀ
YĀCĀMA

Venerable Sir, we beg for Upasampadā
from the Saṅgha.

ULLUMPATU NO BHANTE SAṄGHO
 ANUKAMPAM UPĀDĀYA
 DUTIYAMPI BHANTE
 SAṄGHAM UPASAMPADAM YĀCĀMA
 ULLUMPATU NO BHANTE SAṄGHO
 ANUKAMPAM UPĀDĀYA
 TATIYAMPI BHANTE.....

May the Saṅgha raise us up
 out of compassion.
 For the second time, Venerable Sir,
 we beg for Upasampadā from the Saṅgha.
 May the Saṅgha raise us up
 out of compassion.
 For the third time, Venerable Sir,---

Requesting consent from the Saṅgha to examine the applicants

SUNĀTU ME BHANTE SAṄGHO
 AYAṆCA PUṆṆO AYAṆCA SUBHO
 ĀYASMATO MANUSSANĀGASSA
 UPASAMPADĀPEKKHĀ
 YADI SAṄGHASSA PATTAKALLAM
 AHAM PUṆṆAṆCA SUBHAṆCA
 ANTARĀYIKE DHAMME PUCCHEYYAM

Let the Saṅgha listen to me, Venerable Sir.
 This Puṇṇa and this Subha
 wish for the Upasampadā from the
 Venerable Manussanāga.
 If there is the complete preparedness of
 the Saṅgha
 I, of Puṇṇa and Subha,
 shall ask about the obstructing circumstances.

The Motion and the Three Announcements

SUNĀTU ME BHANTE SAṄGHO
 AYAṆCA PUṆṆO AYAṆCA SUBHO
 ĀYASMATO MANUSSANĀGASSA
 UPASAMPADĀPEKKHĀ
 PARISUDDHĀ ANTARĀYIKEHI DHAMMEHI
 PARIPUṆṆAMIMESAM PATTACĪVARAM
 PUṆṆO CA SUBHO CA
 SAṄGHAM UPASAMPADAM YĀCANTI
 ĀYASMATĀ MANUSSANĀGENA
 UPAJJHĀYENA
 YADI SAṄGHASSA PATTAKALLAM

Let the Saṅgha listen to me, Venerable Sir.
 This Puṇṇa and this Subha
 wish for the Upasampadā from Venerable
 Manussanāga.
 They are free of the obstructing circum-
 stances.
 Their bowls and robes are complete.
 Puṇṇa and Subha beg Upasampadā for the
 Saṅgha
 with Venerable Manussanāga as their
 Preceptor.
 If there is complete preparedness of the
 Saṅgha

SAṄGHO PUNṆAṆCA SUBHAṆCA
UPASAMPĀDEYYA
ĀYASMATĀ MANUSSANĀGENA
UPAJJHĀYENA
ESĀ ÑATTI.
SUNĀTU ME BHANTE SAṄGHO
AYAṆCA PUNṆO AYAṆCA SUBHO
ĀYASMATO MANUSSANĀGASSA
UPASAMPADĀPEKKHĀ
PARISUDDHĀ ANTARĀYIKEHI DHAMMEHI

PARIPUNṆAMIMESAM PATTACĪVARAM
PUNṆO CA SUBHO CA SAṄGHAM
UPASAMPADAM YĀCANTI
ĀYASMATĀ MANUSSANĀGENA
UPAJJHĀYENA
SAṄGHO PUNṆAṆCA SUBHAṆCA
UPASAMPĀDETI
ĀYASMATĀ MANUSSANĀGENA
UPAJJHĀYENA
YASSĀYASMATO KHAMATI

PUNṆASSA CA SUBHASSA CA UPASAMPADĀ
ĀYASMATĀ MANUSSANĀGENA
UPAJJHĀYENA
SO TUṆHASSA
YASSA NA KHAMATI
SO BHĀSEYYA
DUTIYAMPI ETAMATTHAM VADĀMI....

(and so on to):

TATIYAMPI ETAMATTHAM VADĀMI....

(and so on to):

UPASAMPANNĀ SAṄGHENA
PUNṆO CA SUBHO CA

let the Saṅgha give the Upasampadā to
Punṇa and Subha
with Venerable Manussanāga as their
Preceptor.

This is the motion.

Let the Saṅgha listen to me, Venerable Sir.
This Punṇa and this Subha
wish for the Upasampadā from Venerable
Manussanāga.

They are free of the obstructing circum-
stances.

Their bowls and robes are complete.
Punṇa and Subha beg Upasampadā from
the Saṅgha
with Venerable Manussanāga as their
Preceptor.

The Saṅgha is going to give Punṇa and
Subha the Upasampadā
with Venerable Manussanāga as their
Preceptor.

If the Upasampadā is agreeable to the
Venerable Ones

of Punṇa and Subha
with Venerable Manussanāga as their
Preceptor.

let them be silent.

He to whom it is not agreeable,
he should speak.

A second time I speak about this matter....

A third time I speak about this matter....

By the Saṅgha Upasampadā has been given
to Punṇa and Subha

ĀYASMATĀ MANUSSANĀGENA

UPAJJHĀYENA

KHAMATI SAṄGHASSA

TASMĀ TUṆHĪ

EYAMETAM DHĀRAYĀMI.

with Venerable Manussanāga as Preceptor.

It is agreeable to the Saṅgha

therefore it is silent.

Thus do I hold it.

V. Forms to be completed before ordination

Before Upasampadā is given in Thailand, the Law of the land requires certain forms to be filled out. These, the Application for Ordination and the Guarantee Certificate, should be completed and submitted to the Chao Āvāsa (or Abbot) some time before the intended ordination. Where the Chao Āvāsa will not be one's Upajjhāya (through sickness or other duties, etc), the guarantor should submit these forms to the bhikkhu who will be the Upajjhāya at the time when he leads the applicant to dedicate himself (that is, to pay his respects to) the Upajjhāya.

An applicant who is in Government service (military or civil) must also present to the Upajjhāya an official document granting him leave of absence for the purpose of ordination.

Application for Ordination

Place where this form is filled in.....

Date.....

Forename of Applicant..... Surname.....

Race (country at birth)..... Nationality..... Religion.....

Educational qualifications.....

Work.....

Name of father..... Name of mother.....

Skin complexion..... Build.....

Scar or birthmark..... Date of birth.....

Birthplace.....

Present address.....

I am a Buddhist and now wish for ordination. I wish to submit myself to the guidance of..... as my Upajjhāya, and to the protection of..... the Chao Āvāsa (Lord Abbot).

I understand all that is set down in this document and give my signature in the presence of the following witnesses:

----- Guarantor.

----- First witness.

----- Second witness.

VI. Voluntary disrobing from bhikkhuhood

If a bhikkhu, for private reasons, wishes to revert to the state of a layman, he should go through the following procedure for that purpose.

On the appointed day, when the bhikkhus who are to be the witnesses of the disrobing have assembled in the place that has been prepared, the bhikkhu who will disrobe should first rid himself of remorse by confessing his offences with another bhikkhu. Then he should place his outer robe (*saṅghāṭi*) over his left shoulder, make the five-point prostration three times, join his hands in the gesture of respect and chant the preliminary passage revering Lord Buddha:

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA (three times)

When he has finished this he should recite the Recollection after using the Requisites (see, Ch. VI. under Evening Chanting) in the presence of the assembled bhikkhus. If there are several bhikkhus who will disrobe at the same time they can chant this together.

After this he should prostrate three times and facing the assembled bhikkhus he should chant the following Pāli passage followed by its translation in his own language:

SIKKHAM PACCAKKHĀMI

I give up the Training.

GIHĪTI MAṃ DHĀRETHA

May you hold me to be a layman.

This passage may be uttered once, repeated three times, or as many times as he requires to assure himself that he is now a layman and no longer a bhikkhu. Then he can withdraw to change into the white cloth of the layman (traditionally the lower garment is in the old Thai style called Chong-kra-bain, that is, rolling the edges of the lower cloth together, passing the roll between the legs and then tucking its end behind at the waist band). Special care should be taken that this white lower cloth is put on under the antaravāsaka, so that the latter is not covered by the white cloth. Then he should put another piece of white cloth across the left

shoulder and return to the assembly of bhikkhus, prostrate three times, join his hands in the gesture of respect and utter the Passage on Going to the Three Refuges (Tisaraṇagamanapāṭha, that is from:

BUDDHAM SARANAM GACCHAMI to TATIYAMPI SAṄGHAM SARANAM GACCHAMI) together with the following Pāli passages. If more than one bhikkhu will disrobe they may chant this together.

ESĀHAM BHANTE
SUCIRAPARINIBBUTAMPI,

TAM BHAGAVANTAM
SARANAM GACCHAMI.
DHAMMAṆCA

BHIKKHUSAṄGHAṆCA,
UPĀSAKAM MAṀ SAṄGHO DHĀRETU,
AJJATAGGE PĀNUPETAM SARANAM
GATAM.

I, Venerable Sir,

though He has very long attained to Pari-
nibbāna,

to that Exalted One

I go for Refuge.

and to the Dhamma

and to the Bhikkhusaṅgha.

May the Saṅgha hold me to be a layman
gone for Refuge from this day forth while
life shall last.

Then the leading bhikkhu in that gathering recites the Five Precepts (from PĀṆĀTIPĀTĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI to SURĀMERAYAMAJJAPAMĀDATTHANĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI) one by one, the former bhikkhu repeating them after him. Concluding the Five Precepts the leading bhikkhu says: IMĀNI PAÑCASIKKHĀPADĀNI NICCASĪLAVASENA SĀDHUKAM RAKKHITABBĀNI. In translation this is: These Five Rules of Training should be protected well as permanent precepts. Then the new upāsaka (layman) replies: ĀMA BHANTE (Yes, Venerable Sir). The leading bhikkhu continues by reciting the benefits of the Five Precepts in brief:

SĪLENA SUGATIM YANTI,

SĪLENA BHOGASAMPADĀ,

SĪLENA NIBBUTIM YANTI,

TASMĀ SĪLAM VISODHAYE.

By the Precepts (people) go to a good
bourn.

by the Precepts (people) are possessed of
wealth (both material and Dhamma wealth),

by the Precepts (people) go to the Cool
(of Nibbāna),

therefore the Precepts should be purified.

The new upāsaka then prostrates three times and withdraws with the bowl of consecrated water to the place outside the lodging where he will be doused by each bhikkhu in turn. While the leading bhikkhu pours water over his head, the rest of the bhikkhus should chant JAYANTO BODHIYĀ MŪLE.....once or more than this according to the time needed for every bhikkhu to pour water over him, concluding with BHAVATU SABBAMAṄGALAM.... When he has taken a bath the new upāsaka puts on his normal dress and returns prostrating himself three times before the bhikkhus. If it is during the morning he may then offer a meal to the bhikkhus and perhaps other offerings after it. If during the afternoon and evening then he may present sweet drinks and allowable offerings. After the bhikkhus have received these offerings they acknowledge the puñña made by him by chanting stanzas as follows: YATHĀ..., SABBĪTIYO..., SO ATTHALADDHO... or TE ATTHALADDHĀ..., BHAVATU SABBAMAṄGALAM....

While the leading bhikkhu is chanting YATHĀ..., the new upāsaka should pour the water of dedication into the bowl. When the rest of the bhikkhus join in the chanting of the other stanzas he should join his hands in the gesture of respect.

When the bhikkhus have finished chanting he should kneel and make the five-point prostration three times.

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